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MYSTIC EXPERIENCES.

TALES OF
YOGA AND VEDANTA

FROM
THE YOGA VĪSĪSHṬHA.

BY

BHAGAVAN DAS

*Author of 'The Science of Peace', 'The Science of Emotions',
'The Science of Social Organisation in the Laws of
Manu', 'The Essential Unity of All Religions',
'World War and its only Cure—World Order
and World Religion', 'The Science of
the Self,' etc.*

With Notes by Dr ANNIE BESANT

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CONTENTS

	PAGE
Preface to the 1st and Prefatory Note to the 2nd edition	vi
Foreword	vii
Book—I. Rāma's Vairāgya	1—15
The Dying of Desire—The coming of the Master—The questioning and prayer—The promise.	
Book—II. The <u>qualifications</u> of those who desire deliverance	16—34
The history of Shuka—The Disciple and the Teacher—The pace of progress—Exertion and Destiny—The Meaning of Destiny—The origin of the Science—Who may ask and who may answer—Attainment of True Knowledge—Shama and the other means.	
Book—III. The World Illusion and the real Self	35—97
The nature of the Dṛshya—The story of the Space-born—Recurring questions—The story of Līlā—The story of Līlā continued—Consciousness—The story of Līlā continued—The story of Karkatī; her hunger and austerities—The transformations of Karkatī and her further Tapas—The question of the Rākshasī—The answer—The end of Karkatī's story.	
Index of Proper Names	99—102
Index-Glossary of Samskr̥t Words	103—112

PREFACE

The Yoga-Vāsishtha, a Sanskrit work, in thirty-two thousand *ślokas*, or sixty-six thousand lines, is highly honored among Indian Vēdāntins, for its philosophy and its hints on practical mysticism, as also its literary beauty and poetry. The saying about it, among the Vēdāntins, is that it is a work of the *śiṣṭha-avasthā*, i. e., for the philosopher-yogi, who, having mastered the theory, is passing on to the practice of it; while the other well-known works, even the *Gītā*, the *Upanishads*, and the *Brahma-sūtras*, are works of the *sādhana-avasthā*, i. e., for those who are yet trying to master the theory.

The very highly abbreviated version, of about a sixth of the work, which is here presented to the public, originally appeared in *The Theosophical Review* (of London, then edited by Mrs. Annie Besant and Mr. G. R. S. Mead), in 1899-1901. Mrs. Besant very kindly added some valuable notes which greatly elucidate some exceedingly obscure portions of the Story of Līlā.

Friends have, from time to time, wished that the tales were rescued from the oblivion of the pages of a periodical. The present General Secretary of the Indian Section of the Theosophical Society, Pandit Ishāl Narain Gurtū, kindly expressed the desire to fulfil that wish, through the publishing department of the Section. Thus the tales are re-appearing after having slept for nearly thirty years. I have revised them, but with scarcely any alterations. There has been no opportunity to submit her notes to Mrs. Besant, for revision. They have been printed exactly as they first appeared.

Benares,
October 1, 1927

BHAGAVAN DAS.

PREFATORY NOTE TO THE SECOND EDITION

This second edition is only a reprint of the first, with a few verbal alterations here and there, in the text, and some additions in the notes. Two Indexes are new; one is of proper names; the other is of Sanskrit words, and gives suggestive etymologies, and explanations in English as well. A translation, in French, by Mrs. Eugénie Vanden Houten was published in Brussels, in 1938.

Benares, 25. 12. 1944.

BHAGAVAN DAS.

FOREWORD

Two histories the Sage Vālmiki wrote, to teach the growing world he loved so well, the way of virtue and of happiness. The one, intended for the younger souls, depicts the outer life of Rāma, prince and King of Ayodhyā, in the North, and tells of how he warred against and slew the evil King, Rāvana, Lord of Lankā in the South. This ancient book is known to all the world as the Rāmāyana. The other, less known, helpful at a later stage, is called the Mahā Rāmāyana, Greater Book, and it describes the inner life of Rāma, telling how he triumphed over foes within himself, and so prepared to fight and conquer, for the helping of the world, the outer evil forces rampant in that time.

The story of this Greater Book is here essayed in brief.

BOOK I
RĀMA'S VAIRĀGYA
CHAPTER I

The Dying of Desire

Rāma, in the first exuberant and beauteous bloom of youth, with the whole world around wearing its most attractive hues for him, eldest son of Dasharatha, over-lord of all earth's kings, heir to the glories of the Solar Race of Rulers that abided on the earth only to teach to other kings the duties of their office—unto Rāma, while engaged in going round the Tirthas, shrines and sacred places of the land, at the early age of sixteen years, came Vairāgya, exhaustion of the outward leading forces of Desire, and revulsion from attachment to all things that perish. He heard the call of the Eternal from whose presence he had wandered forth. He heard the call, and not yet understanding its full meaning, turned his face towards his home from his pleasure wanderings and sports in the fair places of the earth.

There, in his royal home, the prince's large-eyed face grew daily larger-eyed with wistfulness and pining for he knew not what yet clearly; and he sat in sadness in his palace with no heart for anything; or if he moved, then languid and laborious, at much urging of his loyal kinsfolk, even for the doing of the daily duties ordered for his race by his great forefather Manu.

Then they told the king, his father, how his loved son's face grew pale and paler every day. And the king was full of care, and called the prince and asked him tenderly: "What is the longing, O my son, that so distresses thee?" And he

asked him this repeatedly, but Rama always answered -
 "Nothing"

CHAPTER II

The Coming of the Master

Then the king went to the Sage Vasishtha, to him who was the Teacher of the Solar Kings, and to whom and to whose race has been assigned the work of holding and expounding on this earth, during this Kalpa eon, the Science of the Highest. And the Sage consoled the king, saying that wrath and sadness and rejoicing came not for small cause unto the good.

The king went back unto his halls, taking the Sage with him to see the prince, and sat thinking upon those words of his, unsatisfied and doubtful. But even as he sat so lost in care, the warders of the palace gates announced the Bshi Vishva mitra standing at those gates, accompanied by other sages and disciples. Hastening out to do due honour to the Sage, the monarch saw that grand and glorious form, casting forth light on all sides like the sun, and crowned with matted yellow locks like flames of fire, tinging the palace-guard, with all its flags and cars and elephants and horses with a bright glow of gold, combining in one shining frame the Tejas(1) of the Brahmana with the Ojas(2) of the Kshatriya, looking like some large mountain peak of snow, with head enveloped in a sunset lightened haze of clouds, tranquil and all gentle, yet inspiring awe, calm-fronted happy, peaceful, yet disturbing the beholder's mind with new and vague emotions of reverence and humility and wonder, sprinkling the people, in sweet words and gracious glances, with sprays of that compassion which o'er-filled his mind as limpid waters fill the mountain lake.

(1) Splendour, lustre.

(2) Energy, vitality

The monarch saw and bent low till his forehead touched those holy feet, and meekly led them in, and, offering service, begged for task to do, and said he would perform.

And Vishvāmītra asked that Rāma should be given to him, for a space, to help in the performance of high sacrifices, wherein Kshatriya help was indispensable to Brāhmaṇa.

Then the king told Vishvāmītra how his son was listless with an unknown malady; and sent for him and placed him there before the Sage.

CHAPTER III

The Questioning and Prayer

Vishvāmītra asked the prince, "What ails thee?" And the prince replied in words, slow with their weight of meaning, but flowing in a stayless stream of stores long gathered:

"Bhagavan! Great and Holy One! since thou askest me I answer thee, for none, however mannerless, may dare gainsay the Great Ones. Here in my father's mansions was I born, and brought up here, and here I studied what was taught to me. Thereafter, following carefully the ways of truth and virtue, I travelled over all the ocean-girdled earth. And by the time I brought my travels to a close, reflection rose within me strongly, and swept away my interest in the world, and, ever since, I take no pleasure in the things of life, and always I am pondering within myself—What is this that men call pleasure? What is pain? What is this expanse and series of Samsāra, endless World-Procession?

[A] "The world is born to die, and dies to reappear, and everything but passes, nothing stays. And all the world is but the play of mind; and that, we see, is false. Who, then, has cast this glamour on our eyes and made blind playthings of us? Always are we running as the deer run for the

mirage-water in the desert, and always do we find that water turning into sand at near approach. And as I think of this, and who I am and whence I find no pleasure in these large dominions, nor any in the enjoyments that they can supply

✓ "Do thou expound to me, O Sage! what is it, this that dies, this that is born again and grows? What are old age and death and evil fortune, and birth and riches disappearance and appearance? How may pain cease? Such are the thoughts that haunt me night and day and the great misery of the world weighs like a stone upon my heart, and often should I weep aloud except for fear of my own kinsfolk. Such are my ailments, such the malady that embitters for me all sweet things of life. Thinking of the many pains that hedge round every pleasure my mind can find no peace and frets unceasingly, like the wild forest elephant newly put in chains

'O Mum! (1) men invented wealth to ease their pains. But Lakshmi (2) fickle, thankless gives not ease but ever breeds heart burning discontent and greed and greater misery ever leaving man when most he wants her, ever paying back his love with laugh of scorn

'And Life itself, for which we crave and beg so cringingly and piteously and meanly life is fickle as the droplets trembling on the edges of wind shaken leaves. More sensible is it to try to bind the winds more sensible is it to try to break up space, more sensible is it to try to wear the running river's ripples as a wreath, it is not sensible at all to place faith in our faithless lives! No love of life is left in me O Mum!

'Men find enjoyment in the play of Pride. How may I speak out all its pettiness! The I, the I, ever the empty I!

(1) Ascetic originally an ascetic who had taken the vow of silence.

(2) Goddess of Wealth and Prosperity

When I consider how from utter emptiness it takes its birth, and grows and flourishes therein, and how from its vacuity there flows full store of miseries and evils for all men, I have no heart to speak of I at all, and wish to give up even food and drink, and nourish not, but starve to death, this ever-yawning, all-devouring I.

"This Mind that makes such willing slaves of us, and flings us ceaselessly from place to place, itself not resting for a single moment in the heart—I have no wish to serve this tyrant any more, and yet know not how to subdue its giant strength. Easy it were to drink up all the ocean; easier to pluck Mount Méru⁽¹⁾ by the roots; far easier to eat the flames of fire; it is not easy to restrain the mind.]

"And stronger than the mind is Trshnā⁽²⁾. Burning quenchlessly within, it consumes me as the sun's glare kills the morning's moistures. The highest reaches of perfection, whereon I try to give my faith a resting place, it undermines and tumbles down like some strong-toothed burrower of the earth. Like dead leaves in the swirl of the waters; like light straws in the sweep of the storm; like pale clouds in the skies of autumn; helplessly I whirl about in the race-grounds of Desire. I have only heard the wonder that the wise cut through its adamantine firmness with the flawless sabre of Vivéka⁽³⁾. But yet it seems to me that even the edge of the sword, or the spark from the forge of iron, or even the tongue of the lightning, is not so strong and keen as the Trshnā that rules in the heart.

(1) The great mountain, the axis of the earth, the emblem of stability and permanence.

(2) Desire; literally thirst, the will to live as an individual separate from other individuals, janhā, in Buddhist Pali literature.

(3) Discrimination—between the real and the not-real, the Self and the not-Self, the Eternal and the Transient.

Uṇp "See further wherein this strong Trishnā centres ! This foul frame of flesh and blood and bone that is so dear to us ! Its very being is pretence and falsehood ! Unknowing in its nature, yet it knows ; composed of many, yet appearing one ; foul everywhere and yet seeming so fair ; it is not dead, nor is it yet alive. I have no love for this old house of mine, an open thoroughfare for ceaseless winds, o'erspread with cobwebs feigning shape of nerves, running with fifthy drains in all its parts, painted with blood, plastered with things impure, raftered with bones belonging to the burning place by right and only borrowed thence for a brief while, and undermined withal and shaken by the legion vermin of disease. O Muni !, I would leave it and go forth before it falls about me of itself. I do not understand why men should love this false and faithless friend that follows not one step to help the soul when it sets forth on its last long lonely and lightless way, (though this same soul did nurse and nourish it so lovingly, so carefully, day after day, even from infancy unto old age) False friend !, it is our friend only so long as we provide it with good meats and drinks ! I will have naught to do with it, or wealth or kingship or desires. But a few days and Time shall sweep them all away.

"When I go over silently in mind the various stages in the life of this unstable frame of ours, my love for it is lost without return. Think of the helplessness, the ailments and the thirst, the dumbness, non-intelligence, greed, restlessness, and piteousness of infancy, its fits of crying, cruelty, and rage. It seems to me that not in later life, in youth or manhood or old age, are our sensations and our cares so keen as during child-hood. A life of ceaseless terror is the child's, and of restraint from parents, teachers, and from elder children, and ever are its wishes thwarted everywhere. They are not wise that say childhood is happy

"Passing beyond the ills of infancy, the human being ris
into youth only to fall again. The lusts of life then take firm
hold of him and, helpless as the child put into trance with the
black crystal, he obeys their inspirations. Smiling for a brief
moment like the lightning, only too surely youth precedes the
groans of thunder and the tears of rain in age. Burning and
sweet and bitter oil in one; stained with sore sin, yet varnish-
ing its vice and hiding it under the paint of beauty, this
passing flush of youth, like flush of wine, it has no charm for
me. Unstaying, like the city of the sands, more evanescent
and more weird than dreams, hollow at heart like mercenary
loves, headstrung, muddy, and uncontrollable, like shallow
streams, swollen by slightest showers—such is the youth
bepraised by paltry wits. The reason that is rightest runs to
wrong beneath its sway. In its mad reign the mind that is
most pure, most placid, and most self-contained, o'erbreaks its
bounds, and grows tumultuous and turbid and discoloured,
even as waters in the rains, howe'er transparent they had been
before. Youth is a spreading forest, wherein dwells at ease
and roams at will the mighty elephant of Abhimāna⁽¹⁾, and
the snakes of sin infest the tangled undergrowths of the mind's
fancies in its depths. Youth is a lotus flower, pollened with
sensations that pall in the fasting, petalled with evil pranks
that lead to pain, beloved of the black bees of remorse and
care. Youth is an ocean, surging with the countless waves of
vice amongst which there disport the myriad sharks of
ailments boddy and mental. More, far more difficult is it to
cross unwrecked this ocean, than the other ocean of mere
waters with all its storms and tempests and mischances.
They are the happy, they are the blessed, they are the Great
Ones to be worshipped, who have passed beyond its turmoils.

(1) Pride arising from the sense of separateness which desires
leads to a feeling of, superiority over others

safely into Peace

"They say that Love is glorious Alas ! the short lived loves of youth and sex, between these dolls of dust moistened with water that we are, dolls fashioned with a little flesh, moulded over bones, and tied and held in place with things ! The eyes that see the depths of Heaven in each other—they are but skin and nerves, blood, pigment and salt tears The flowing locks, perfumed with sweetest scents, the maze of shining curls that dazed the mind, the bloom of burning gold, the moon face and its smiles like blowing lotus buds, the glowing bust down which the wreaths of priceless pearls streamed like the streams of Ganga down the snowy slopes of Himavan and the golden sides of Meru how are these fit food, O holy Muni !, for the fire of the cremation ground and its ill-omened birds and beasts of carrion ! What is the meaning of these strange and cruel things, O Sage ? Alas ! these dazzling limbs are all mere flesh The ruthless winds shall blow about the ashes of those forms that were erstwhile, unto each other, the whole concentrated world with all its joys

"And even worse than youth is the old age we see around us Far better youth should die than pass into the living death of age. As youth did mar the innocence of infancy, so age fitly destroys the joys of youth. As the hot blast dries the dew-drop, as the hoarfrost blights the bloom as the torrent tears down green trees, so old age overpowers youth No friend stands fast to help against that sure defeat Even intelligence, at the approach of age, deserts the man, like a high-minded dame insulted with a rival Only a ceaseless, helpless, craving for the past, makes a lasting home in the desolate heart, even as obscene vultures make their roost in old, leafless, and scorched and stunted trees And ever present terrors of the future sweep o'er it as hot winds sweep o'er the desert. Better to see a city long deserted, better to see a

noble tree cut down, better to see a fertile plain parched by long drought ; it is not good to see an age-wrecked human frame. Whom not the mightiest foes could conquer in the field of battle, who pierced an unchecked path through the very mountains ; behold how easily they are over-mastered by weak old age. I have not the courage to face it, O Muni !

"I cannot understand how grown up men should hope and try, like little children, to grasp and press sweet tastes from mere glassed images of fruits. Alas ! even the false paints of these images, the forms and colours that attract the infant's hand, even they shrink and shrivel up and disappear beneath the burning touch of Time the Ruthless. Naught is there in the worlds that Time doth not devour. Truly is it the Īshvara of all Īshvaras, God of all gods. None is beyond its sway. We cannot trace the limits of its vast dominion. We try to comprehend and compass it within a year ; but see, it stretches back behind and on before, as the Great Yuga (1) ; when we calculate the limits of the Yuga, it once more advances and recedes into the Kalpa (2), and yet again it swells into the Mahā-Kalpa, endlessly. Whatever there is of the Beautiful, whatever there is of the Good, whatever there is of the Firm and the Weighty, be it Sumēru's (3) self, hopeless and helpless it disappears in the ever insatiate maw of Time. The pitiless, the hard, the cruel, the rough, the miserly, the mean—these too are all equally good meat for it. Aho ! the wondrous perseverance of this Gardener ! Ever is he growing all these fruit-like worlds, and ever is he eating them. Countless are the plants, planets, and stars and comets, in his garden ; Brahmins are their roots ; Dēvas are their branches ; the Loka-pālas (4) are the

(1) Four yugas, or ages, which make up a Mahā-yuga of 4,320,000 years. (2) A kalpa is a thousand Mahā-yugas, or a "day of Brahma."

(3) Same as Mēru ; see p. 5 *supra*.

(4) The eight Regents of the world, one on guard at each of the four points of the compass and the intermediate points.

insects in the rotten fruits that he delights in The days are the flowers—each haunted by a night bee—with which he weaves his endless wreaths and chains The suns and moons and all the orbs of heaven are his playthings, lighter in his hands than balls in the hands of babes

‘Many are his names Kṛtānta, the Ender, Daiva, Doom incarnate, Maha Kala the Great Turner of the Wheel of Countless Cycles Destiny is his grim bride Hand in hand they dance an awful dance in celebration of the Kalpa's end Thrice purchased slaves of theirs are we and they our masters, all devoid of mercy Ruthlessly they drive their slaves and prematurely wear them out Their ever oppressing tyranny transforms our foods into unwholesome poison The world grows only sick with sensuous joys Wherewith we seek our ease yields but disease Our own limbs become our enemies Truth turns to falsehood Righteousness it-self deceives So in sheer despair, the self destroys itself unable to endure that vast oppression longer

{ ‘Wherein shall we find rest wherein relief, from this relentless horror of impermanence of helpless slavery to Change and Time and Death?

Ever this stream of living things is vanishing into the shambles of non-entity Old landmarks disappear broad countries change their faces, the mountains are worn down by ceaseless flowing waters into mire and marsh and sands and dust Where we behold today, an immense hollow like the dry bed of an ancient ocean there we see tomorrow, a towering mountain crowned with clouds, where we see that mountain, clothed in green and spreading forests, lifts its head, to-day, to greet the skies, there, next day stretches a flat and arid plain The body that today is decked with silks and wreaths and unguents, to-morrow, in the grave all bare and wasting into putrid dissolution Where we see, today, the busy

city restless with its multifarious life, there, a few days later, reigns, without dispute, the silent wilderness. The man that glows with majesty, today, and is the sovereign of many lands, becomes but in a few days a heap of fast dispersing dust. Lush vegetation yields its place to sands; lands change to waters, waters into lands. The seas dry up; the earth, the stars, crumble and disappear; the Siddhas⁽¹⁾ die; immortals meet with death; Indra⁽²⁾ does not escape; and Yama's⁽³⁾ self, who swayed and ruled all others, falls under another's sway; Brahmā⁽⁴⁾ the Paramēshthi⁽⁵⁾, has an end; the unborn Hari⁽⁶⁾ too passes away; and Bhava⁽⁷⁾, Source of Being, goes himself into Non-Being.

"How then may feeble souls like mine find rest from fear of Death, and Change, and Ending?

"Tell me, O Munis!, how have ye, whom the world calls the Great Ones, sinless Jivan-muktas, Emancipate of Soul while living yet within this prison of flesh, how have ye attained to this unshakeable calm of spirit? How have those, Janaka and the others, whose story is conveyed to us by rumour and tradition, gained that Peace? What insight is yours, what secret knowledge, whereby ye are ever in harmony with others, and with Self? How do ye and they walk in the world, without being soiled by all its mire and all its foulness? What great Being, passed beyond Samsāra, shall I ever bear in mind to help me as example? What other way may I pursue assiduously to find this Peace of mind? How may I realise my own Eternal Fulness, whereafter I may not suffer from doubts again?

(1) The 'accomplished', the 'perfected', superhuman beings who live to the end of a kalpa.

(2) King of the gods. (3) God of death. (4) The Creator.

(5) The Supreme; literally the Highest-seated; also Firm-based-upon, Rooted in, the Supreme Brahman. (6) Vishnu. (7) Shiva.

"Or if no way exists, O Brāhmanas I, or if none tell it me though it exists, or if I find it not myself, with laborious search and long, then shall I give up this place of pains wherein so long I have abided, thinking and believing that it was my body. It is not mine, nor am I its at all, and like the flame of the lamp unfed with oil, I too shall pass 'nto extinction, being unpoursished with desire."

CHAPTER IV

The Promise

So ended Rāma's speech to the assembled Rshis, as end the peacock's notes, suddenly exhausted, after welcoming the deep dark rain-clouds, bending laden with the waters of compassion over the faint and thirsty earth

The Rshis heard that sweet and wondrous speech which was to wash away in its strong flow the stains of many a mind. They heard it with deep joy. The King, his ministers, and chiefs and honoured citizens heard it in silent wonder. The mothers and the ladies heard it, seated in their gallery windows, in a stillness and an awe in which their very ornaments forgot to tinkle. The birds, perched in the garden-creepers and the niches of the palace walls, listened, suppressing their own melodies to drink that sweeter music. The wanderers of Heaven heard those words "Siddhu (1), O Prince I, well done!", the Siddhas (2) cried. And after that, for the fourth part of a śuklārṇava (3), flowers fell from Heaven over the gathered Sabhā (4), like stars down-rushing in their eagerness to hear

(1) Excellent.

(2) Perfected souls, residing in the regions of the upper air.

(3) A śuklārṇava is the thirtieth part of a day-night, or forty-eight minutes, by which period, the moon's disc advances, or recedes, each night, in the bright, or the dark, fortnights. (4) Assemblage

that high converse, or like approving smiles of heaven's dames, sent down in luminous crystals to the earth

Then the people heard the invisible Siddhas whispering to each other, how they had roamed the heavens for long eons, and never heard from earth discourse like this, which, for its restfulness and wisdom was not excelled by work of even the Lord of Speech, Bṛhaspati himself, and which instructed and enlightened even the dwellers of the skies. The Siddhas said "Most meet it is we hear what the great Rshis will pronounce hereon, for see, Narada, and Vyāsa, and Pulaha have come already, let us hasten then and stand around King Dasharatha's court like bees around the blooming lotus'

With this, that luminous procession of the Munis streamed into the court of Dasharatha, till all its greatness grew too small for more. The chief of Rshis, Narada, was there, still holding in his hands the sweetly sounding Vina(1). And there beside him sat the Rshi Vyasa, dark with the soft blue darkness of new rain-clouds, and Bṛghu, too, and Angira, Pulastya, Chyavana, Uddalaka, Ushira, and Sharaloma—a very clustering of suns enhancing by their contact the glories of each other

Then in the hall of Dasharatha's palace was seen a sight unusual. As the members of the court rose to their feet, to greet the coming Rshis and the Siddhas, denizens of the air, now visible, mixed with the dwellers of the earth, sceptres, wands of office, implements of sport, mingled with the dandas(2) of Sannyasa(3), brands of hair twisted with durva grass shone side by side with locks crested with jewelled crowns, dresses of sacred bark rustled in company with cloth of silk and gold, and rosaries of beads of crystal rested side by side with

(1) A stringed musical instrument

(2) Sticks carried by ascetics. (3) Sannyasi is an ascetic who has renounced all

chaplets of great moonlike pearls and jasmine flowers

Vasishtha, Vishvāmītra, and the king welcomed the august visitors each and all with Arghya⁽¹⁾ and with Padya⁽²⁾, as required by the old and gracious rules of courtesy, and they too greeted these in turn and all took seats and turned with praise to Rama most beautiful of all that glorious company in his exalted mood ⁽³⁾

The Anuchinas—they who know the Scriptures in their full completeness—blessed him and addressed him thus “Wise are thy words, O Prince” and full of sweetness. Very rare are they. And often long we wait before we find one of such promise as thou art. Many are the trees that grow luxuriantly and clothe themselves in heavy foliage. Few are the plants of sandal that impart their fragrance to the axe that cuts them down. Many are the dolls of flesh and blood and bone that thou hast spoken of. Not often do we find a true mind lighting one. They pass through the old rounds of birth and age and death, of pains and pleasures and are not yet aroused to think what this Samsara is and means. Few are they that, like thee, try to take account of what has gone before and what lies after. Few are they whose intellect flames like thine to make light for itself and for all others. But be thou happy. As thy words are full of wisdom, and of the sweetness and the sadness of Vairāgya, so do they carry in themselves full hope of happiness and peace. Never have these, Vivēka and Vairāgya, searching discrimination and compassionate dispassion, failed to bring with them Bodha, enlightenment and ratī. Twofold is desire, one is the foul

(1) A ceremonial offering of rice dāru-grass flowers etc. and water presented to persons of high spiritual rank.

(2) Water for washing the feet.

(3) Etymologically, Rāma means he in whom all beings rejoice ramanī, the Self whom all love for whose sake only is anything else dear.

the other is the pure. The one ties to the wheel of births and deaths; the other helps to free the Soul therefrom. The one is dead in thee; the other has now taken large and vigorous birth. And if we cannot show to thee, O Prince!, the light thou seekest, then the very being of the Munis were in vain. Be thou happy, Prince!, for thy enlightenment is near."

[*End of the Vairāgya Khanda.*]

BOOK II

THE QUALIFICATIONS OF THOSE WHO DESIRE DELIVERANCE

CHAPTER I

The History of Shuka

"Like Shuka's history is thine, O Prince!" said Vishvāmitra. "Naught more remains for thee to know. Thou hast thyself with thine own subtle mind found what there is to find. Like a fine mirror it requires but burnishing alone to catch the image of the Truth quite truly. Listen then to the helpful story of Shuka. He was the bright son of the Rshi Vyāsa, now sitting here beside thy father. Long did Shuka, sacrifice incarnate, ponder in his heart the mystery of this Samsāra,¹ this World-Process, and by himself determined that (the world was nothing more than mind. Imagination, active, makes it live; imagination, ceasing, makes it cease.) The Self behind the mind is the Supreme Omnipotent. Shuka saw this Truth, but was not confident; only his mind stayed steadfastly away from fleeting sense-enjoyments. Once he asked his father, sitting in a silent region of the mountains: 'How does the mirage of Samsāra take its rise; how ceases it; and where and when and whose is it?' And Vyāsa told him. But he answered: 'I myself thought this.' And still he gained not confidence. Then Vyāsa told him: 'Go to Janaka; he knows.' And Shuka went and was announced by the king's warders to the king, saying the son of Vyāsa waited at the gates. Then Janaka, to try him, only said, 'Let be,' and thought no

1. 'That which is ever moving.' See p. 2.

more of him for seven days. Thereafter he permitted him to come into the courtyard of the palace. There, too, Shuka stayed for seven days awaiting. Then Janaka commanded that he should be led into the inner halls; but he *himself* would still not see him. So for a further space of seven days Shuka waited, tended by lovely maidens and served with dainty foods and drinks. But Shuka lost not, any time, his calm of mind, nor at the pains and humbling, nor at the honoring and the pleasures, and ever sat silent, and happy, like a moon full and unwaning. Then the king saw him and saluted him and spoke: 'What wishest thou, ascetic youth? Thou hast gained all that there is to be gained, and hast done all that there is to be done!' Shuka replied with his own question: 'Tell me, O teacher!, how this glamour of the world comes into and goes out of being.' And Janaka told him what his father had already said to him.

'Then Shuka: 'So I found myself, with laboured thinking, and so too did my father tell me when I questioned him. You now say the same, and the same is the final finding [of the Śāstras, viz., that this world arises merely out of the Vikālpa (Imagination) of the Self, and ceases with it; there is no deeper substance or substratum in it. Tell me the truth again, O king! Is it even so? Is it no more than this? Shall I put faith in thee, and take my peace of heart from thee?'

'Janaka said: 'Yea, it is even so. There is no deeper truth than this. There is no other finding. [The nearest is the dearest; the deepest is the simplest. The man is Breakless Consciousness alone.] And by its own imaginations does that Consciousness place itself in bonds and free itself again therefrom. Thy intelligence, O steadfast youth!, has ceased to take joy in the things of sense, and therefore, turning back, has seen the Truth. Thy father, with all his stores of self-

denial and of knowledge, has not attain'd such fulness of the Truth as thou hast. I am more than thy father, and thou art more than I, in the attenuation of sense-cravings.'

"Then was Shuka satisfied, and sat, all silent, firmly fixed in the Supreme. Free of sorrow, free of fear, free of laboured effort, free of wish and free of doubt, he went into the solitudes of Méru later on, for practising Samādhi, and, being perfected therein, at the end of myriad years, he entered into the Ājman, even as a tiny drop of water merges into the ocean."

CHAPTER II

The Disciple and the Teacher

Turning to the gathered Rshis, Vishvamitra continued "Thus hath Rama also found the Truth. The proof thereof is this—that he takes joy no more in things of sense. For while the mind revolves and revels in them is it bound. Soon as it turns away from them is it emancipate. And this comes not to pass, this turning back ! ! after man fold frustration of the search for pleasure. Even as the dawning of the day is simultaneous with the passing of the night, (so is the dawning of true knowledge simultaneous with the passing of desire.) And that which Rama feels within himself already is the Truth, and he requires but confirmation from the lips of some one who has gone before in the same path, to know it so even as the Sun requires support from Time to rise into the perfect strength and glory of noonday. Let Vasishtha give the confirmation needed. He is the ancient teacher of the Solar Race of Kings. He sees the past, the present, and the future, all as present. Dost thou recall to mind, O Sage Vasishtha !, the teaching that the Lotus-Born(1) Himself addressed to thee and

(1) Brahma. The land surface of the earth is like an great lotus

me, in far past ages, to quench with its pellucid waters the fire of the great feud between us, and to help all growing souls at the same time, on the pine-crowned summits of Mount Nishadha? Brahman! re-utter then that teaching to this most deserving pupil."

To this the Munis, all with one accord, said, "It were well."

Vasishtha, then, son of the Lotus-Born, and glorious as his Father, said: "O Muni!, I shall do what thou hast asked of me, for how can I refuse thy wish, a wish that seeks the truest welfare of the sons of Dasharatha. For their sake shall I call to mind again unbrokenly the teaching given us by Svayam-bhū, the Self-Born."

CHAPTER III

The Pace of Progress.

Here Rāma asked a question of Vasishtha: "How is it that Shuka's father Vyāsa, who knows all, has not attained to such Deliverance as his son?"

And he replied: "The swarms of worlds that came into existence in the Past, and passed away, within the Light of the Great Central Sun; the worlds that throng it thickly Now as motes the rays of the sun visible; the worlds again that will be formed and be destroyed in the Future—these may not be counted. The Jivas⁽¹⁾ that are born in them again and yet again, passing through worlds within enwrapping worlds, subtle and subtler, even as the layers of skin that fold successively the heart of the plantain stem, these Jivas are not

Inverted over a sphere of water, with the capes as the spices of the petals. The presiding deity, "Collective and vast Blind," also called Svayam-bhū, is said, in Purāṇa myth, to arise out of and sit on this

(1) Individual souls, embodied.

all or always similar The Vyasa sitting now beside me is the thirty second that I can remember Twelve of them had realised the truth of the Supreme but faintly Ten were high The rest were higher still And in the endless future will be born again, Vasishthas, Vyasas, Valmikas Bhṛguṣ, Angirasas and others So are these many races of Men and Gods and Ṛshis born and reabsorbed repeatedly This is the seventy second Tréja of the Kalpa we are in And the same Tréja Cycle will appear again in other Kalpas Many are the times we all have been together in the past as also separately, and so again shall it be in the future Even as a heap of grain removed from granary to granary ever assumes new order of arrangement new combination so do the Jivas in the universe The man who has attained to inward peace, passes unfretting through the rearrangement So this Vyasa, free of fear and care but only Jivan mukṣa yet, has been born ten times already, and has eight more births before him In the end he will arrange the scriptures, write the famous story of his race, and then, attaining to the place and office of the Lotus Born Hiranya garbha,⁽¹⁾ pass into the Final Peace

Difference of kinds in Mukṣi as Jivan mukṣi and Videha-mukṣi, is, O Rama !, a fact only when the subject is looked at from without, to the inner view, Mukṣi is one and always The waters of the ocean, sleeping in the windless bays or heaving in the storm-tossed waves are only water still So too That which is the Free, is as free within the body as without (The outward form of the Muni is mere sense-object, and gives not evidence of the Deliverance of the Spirit.) That is a thing internal, and is more perfect as the effort inwards is more perfect "

(1) Hiranya-garbha, 'golden womb' (primordial luminous ethereal fire-mist) name for Brahmi-Grāyam bhū, one of whose forms is the Sun.

CHAPTER IV

Exertion and Destiny

"Spare not Effort. Think not anything of Fate. All is within the reach of everyone in all this universe, if only due endeavour is made resolutely, and the seeker turns not back, losing heart half way. By tireless effort only, has one individual Jiva gained the place of Indra, king of the three worlds. By tireless exertion only, has another 'wave of Chit'⁽¹⁾ become the Lotus-seated Brahmā, the Creator of these worlds. So by highest efforts of their own have two great Beings gained the foremost places of Vishnu and Mahēsha. Indeed, when of two fruits that grow on the same stalk, one gains its true fulness of nice and roundness, while the other hangs sapless, and dry, and hollow, know that this is caused by nothing else than the latent consciousness of Rasa (sap) making due effort in the one alone and not the other.

'Two are the kinds of effort : the effort of the past and the effort of today. Of these two, the latter will prevail over the former, and well-directed effort will achieve its object, even as light brings out the differences of colours. Man always gets only as he endeavours, and what is known as Daiva, Destiny, is naught else than his convergent previous Karma only. There is no other Fate than this. And like two rams they fight, these two, the present Karma and the past, and now the one prevails and now the other, and the stronger wins at last. Therefore let the man call up his energies, and, setting teeth and clenching hands, let him conquer past with present effort. The past may be long gathered, but the present can be carried longer still into the future. The common cry, 'Tis fate!', of men after defeat, is nothing but the cry, 'Oh I miss!', that men will utter after suffering. It only means the

(1) The Principle of Consciousness.

fact that the past evil Karma has prevailed in that one instance
 / How does it forbid, or make impossible all future effort?

Fate Then let the man tread under foot relentlessly, the thought that his past fate is driving him. It is not stronger than his present feeling of ability to resist. The man who disregards the immediate evidence of his senses, and would put greater faith in baseless inference, surely insists that his two arms are snakes, and struggles violently to free himself from them. Having a present feeling of ability to work contrariwise, how should the man allow himself to say that he is driven helplessly by his old Karma into evil courses? Surely such a man is most unfortunate, and never saw a great example. Let him trample down, I say, such weakling thoughts. Let him labour hard to gain deliverance from his bonds. Let him look always on his house of flesh as something that will pass away one day. And let him therefore strenuously avoid the actions and indulgences that mark the beast, and strive to live the life that marks him man. Let him not delay, thinking 'I will do later,' for the chance may not come soon again. Let him associate with the good, and study hard, and let him never fear his labour will be vain, for there are great examples that have gone before him. So shall he free himself from helpless births and deaths and so attain the endless joy of Peace wherein all things are Equal, yea, One and the Same, which the wise ones say is highest end of human effort, {for sense of Inequality and Separateness is source of Misery }

CHAPTER V

The Meaning of Destiny

"Then is there no such thing as Destiny, O Sage?" asked Rama. "Is it not true that all the Future is already present in the Present, that all the Present was existent in the Past?"

"Yes," said Vasishtha. "And the truth of it is this. All the Past, the Present and the Future are contained in the Being of the Supreme Brahman. That content is the only true all-determining Destiny. That inmost Being makes and is the causeness of the Cause, and the effectness of the Effect. It includes both; not one only. Effort is included in it as much as the Result of effort. All Jivas are embedded in that all-embracing, all-pervading, all-containing Being. None can stand apart from it and out of it, and say, 'This, which is something separate from me, compels me from without to do this thing.' That which is the Universal, and supports and gives existence to all possible acts, and moods, and substances, cannot be appropriated exclusively and misapplied for the urging of one only of such moods against another of them. It can be urged in support of both the opposing moods equally. All Effects are immanent in that being. The Whole of It may be said to be the Cause of each and everyone of these Effects. It is manifested by an effect, and may be inferred from it, only after the effect has happened. There is no other way open to Jivas of learning the whole of that Totality of causes, before the happening of an effect. Hence Destiny can never be pleaded as prescribing a particular course of action, but only as explaining it after it has been adopted. For all the purposes of life, each particular course of action must and can be determined with reference only to the circumstances surrounding it immediately and making up the situation, in that limited portion of Space and Time which is within the purview of the individual concerned. The Self is Self-impelled and Self-directed. None Other can compel it. For, were it so, another would be wanted to compel the other, and so on, endlessly. The true and full import of this will appear when that Nature of the Being of the Supreme, which constitutes Destiny has been fully understood. In the meanwhile, let every

one see well, none can dispense with self-exertion. Let him exert himself in any way he likes, and, indeed, no man will work in any way but that which will conduce to the accomplishment of the desire that is most strong within him. But let him know for sure, and ever bear in mind most firmly, that good comes of good acts, and all alone of ill.

‘Know well that Destiny achieveth not its ends without due means. Both are predestined. Effort is the means for human beings. Desire (Vāsana) is realised, materialised, in action. Everyone acts only as he most desires. [The long-cultivated and intensified desire of past births appears as the Guiding Fate of this life’s actions] Action is desire densified, made visible, desire is mind,—and mind is man. When men say Destiny drives them to do a thing, they mean but this, that the sum of their past Karma is so leading them. That Fate which they refer to is this sum which they have made, for the time being, stronger than their present selves by incurring liabilities to it. (In the detailed working of the world, the stronger is the fate of the weaker, nothing else.) Then let men try unceasingly by well-directed effort to become stronger than their fate. Behold the Rshi Vashmantra here. By a thousand years of rigid self-control and high austerities he triumphed over the fate which gave him a Kshattriya body, and won true Brahmana hood in that same body, so that I myself, between whom and the Rshi there had been a bitter and most cruel war in bygone ages welcomed him, by order of the Father of the worlds, as a Brahmarshi.

“So should the earnest searcher, when the mood of grace is on him, take advantage of it to the utmost and promote it, and when the evil mood asserts itself, then let him battle strongly with it as he can. The mood of grace the pure desire for knowledge and for peace, is with thee now, as blossom of the plant of virtue nursed and fostered with much skilled

and wakeful gardening in the past. See that it wither not, but yield thee rightful fruit. Happy art thou that it has come to thee in early youth at length. Let not that youth go by without securing that which will make all the life to come a calm unbroken; and so attend unto the Science of Deliverance that I expound to thee, as it was given of yore to me by Brahmi."

CHAPTER VI

The Origin of the Science

"On what occasion was this science delivered to thee, O Sage I, by the Self-born?" asked Rāma.

Vasishtha answered: "From That wherein (Rest and Motion are as one, which is the Inextinguishable Light within all Jivas, whose Nature is best named 'Infinite Principle of Consciousness'—from that Infinity of Being rose Vishnu in the beginning of this Cosmic System, as a wave arises on the surface of the ocean. Then from the Lotus-Heart of Vishnu, pollinated with thick-crowding stars, was born the Paramēshthi, Knower of the Word, of Scripture and of Scripture-meaning, encircled by the Gods and ancient Rshis, Archangels of wisdom and of power. And He sent forth all this creation from within His Mind. In this country of Bhārata Varsha⁽¹⁾, in a corner of the continent of Jambū-dvīpa,⁽²⁾ He placed races of men which in time became beset with pains and sorrows, mental and physical. Then, beholding all their wretchedness, a great compassion rose within His mind, as in a parent's at the sight of children in distress. Pondering how they might find release, he called into existence the cardinal virtues of Tapas, Dharma, Dāna, and Satya⁽³⁾, and also the holy places of pilgrimage and

(1) I. e. India

(2) Asia, as one meaning of the word.

(3) Self-denying self-control; lawful ways of life; charity, truthfulness and wisdom.

worship. But He saw again that these were not enough, and that Release, that highest happiness which is named Nirvāṇa, cannot come except from Perfect Knowledge. Then He evolved me from His mind, and I, appearing from somewhere, like small wavelet on the crest of ocean billow, stood before Him, humble and obedient. He bade me take seat on the northern petal of the Lotus whereon He was resting, and then said: [My son! let thy mind forsake its Peace for a brief while, and gain experience of Ignorance, Avidyā, and its consequence of restlessness.] With this behest in guise of curse, I lost the memory of my pure stainless inner Spirit-nature and gave room in my mind, instead to pain, sorrow, disturbance with experience of Samsāra. Then Brahmā said to me [Ask me, my son!, the remedy for thy pains and I will tell thee, so that thou wilt be unhappy nevermore.] And I asked of Him, and was taught, and then He bade me go, as embodiment of His knowledge and teach the Jīvas of this Bhārata Varsha who required such teaching, and were fit to receive it by Vairāgya and Vichāra, dispassion and reflection. And so I sit in my pre-ordained place while this creation lasts, doing the duty that was set to me.]

'And as He sent me forth so has He sent forth other Rshis too, Sanat-kumāra Nārada, and many others. So, when the happy times of Kr̥tā yuga passed away, the times when all were virtuous, and each knew and discharged his duties to all others, then these Rshis made partition of the common earth into many lands and many countries, and appointed kings to rule in them, that ordinances might be well observed, and laws and limits fail not for the want of persons to enforce them. And many sciences, of Smṛti and of Yajña⁽¹⁾, and of other things, for the achieving of Dharma and of Kūma,

virtuous ways and the joys of life, were given out by us to them.

"Then as the wheel of time rolled further onwards, and deeper degeneration came, and men began ever to step beyond the bounds set for them, and gave way more and more to greed and lust, there came on them inclemencies of weather, sufferings from heat and cold, rivalry and Wars and the subjection of man to man, and the artifice of wealth and property, with its inseparable consequence of poverty, and distinctions of rich and poor arose, and penal laws and punishments followed, and sovereigns found it more and more impossible to rule their peoples without engaging in wars with other monarchs. And great despondency and weariness came on these kings, and they were like to fail in their great work of government. Then we, the Rshis appointed for this purpose, first unfolded unto them these stores of knowledge, teaching them to understand the nature and the end of all creation, and see their duties and discharge them with the clear eye and strong heart of true insight. And, for the Science was first given to kings, it has come down under the name of Rājavyāk, Rājaguhya, Science of Kings and King of Sciences, the Royal Secret Doctrine. Thou too shalt learn it, and thereby fit thyself for thy great duties

CHAPTER VII

Who may Ask and who may Answer

"Limited is the Vaidīya that is born of special cause. Rājasa is it. A touch of pain breeding dislike of that which gave the touch is but in the next following touch of pleasure. But thine is the unlimited Vaidīya that is born without apparent outer cause, born of the inner sight that makes discrimination between the Fleeting and the Never-Changing,

and with it realises that the Fleeting, that which has an end however long drawn out, cannot be separated from its Parting and its Pain. That is the Sāttvika Vairāgya.

"King Arishta nemi, when old age came to him, went into the woods to make Tapasya⁽¹⁾ placing the people in the charge of his strong son. Long he dwelt in Tapas in the solitudes of the Gandha mādana mountains, so called because of the soul filling sweetness of the fragrant flowers that cover them and bloom and blossom all the year round. Indra Lord of Heaven, bade his messengers 'Go unto king Arishta nemi. Honour him and seat him on my heavenly car and bring him hither, so he may enjoy the glories and the greatness of my realms.' They went with Indra's message to the king. He questioned them. Tell me first, ye messengers of Indra, what the joys and sorrows of your realms may be, and then shall I decide whether I ought to go with you or not. And they answered him 'The harvesting of pleasures there is in proportion to the seed sown here of acts of merit. Highest virtues lead to highest heaven, middling ones lead to the middle plane of it, the common ones to the lowest levels thereof only. And jealousy is there of the greater, and ambition too to pass beyond the equal, and satisfaction also at the sight of others lower. And at the end, when the store of Punya merit is exhausted, on the aroma of which the soul fed and maintained itself in those high regions, then comes the fall, and the gods de and redescend into this world. Such are the merits, such the drawbacks and defects of Heaven.' The king heard and cried out 'Go back to Indra. Much do I respect and thank him. Yet tell him from me that I crave not his joys. Take your car away. I am content with this dear Tapas, with the help of which I shall get rid of this impure fleshly abode of mine, and all the selfish lusts

(1) The same as Tapas, strictly asceticism.

that bind the soul to it' The messengers went back and made report of this to Indra. He was pleased and bade them go again, and this time lead the king to where the Rshi Valmiki dwelt and pray the Rshi from him to give unto the king that which he wanted, the Final Knowledge

✓ 'Thou too hast seen, O Prince', as thou didst well describe, that offices howsoever high, places and powers howsoever great, worlds howsoever glorious, lives howsoever far reaching in space and long lasting in time, are still as much short of the Infinite and the Supreme as the lowest, meanest, poorest smallest and most ephemeral; that mere addition of the finite to the finite will not make the Infinite, that the Inner alone is the Inner and the Infinite, ever present and ever-available if we would only turn our eyes to it, that the Outer is always only the Outer and always within the Inner; and that the Knowledge of the Inner and the Infinite alone, whichever holds, and ever dwells, at once, within itself, all Outer and all Finite, can bring satisfaction.

'Knowledge is the only Cure of ills. As the small ills of daily life are tided over with the help of petty knowledge, so can this giant all pervading Ill of Doubt, Despair, and Weariness which lies concealed in the heart of all limited life, however high or low, be mastered only with the aid of the Great Knowledge of the Truth of the Lord of Life and Death.

'Four are the warders standing at the gates within which dwells that Knowledge. Shama, 'Dispassionate Calm of mind,' Vichāra, 'indefeasible, invincible, unfiring Reflection,' Sanjoshā, 'greatest Contentment,' and Sādhū-samsarga, 'Association with the Good.'

'He who has felt the grasp of that great Ill of Doubt, and is resolved to grapple with and master it, he who possesses the Sāṅkhya (pure) Vairāgya, and has the means to satisfy these four gatekeepers of his fitness, or three or two or even

one alone of them completely—for service of the one, if well performed, becomes the service of the others too—he can have those gates opened to him

“And he who has already passed these gates and made acquaintance with the Resident within he is the person fit to guide others to that Home of Peace

‘Worthy art thou to ask, and I will answer The way is the Ancient Way of Rational Intelligence Walk it with me untiringly None may transcend it Reason in its fullness is the guide of all life It includes all seeing”

CHAPTER VIII

Attainment of True Knowledge

‘Believe, O Prince I, that such high knowledge is, and that untiring search by ever stronger thought will bring to it Were it not so, how many great and good men had succumbed to care and sought surcease of agony in suicide That they did not succumb is proof that they did find the Remedy for their mental illness Reflection shows the way to cure all pains Let none think lightly then of such Reflection The men who served Vichitra faithfully received from it the gift of that true insight which enabled them to look on all the ever passing Process of the World, its joys and hates, its laughter and its tears its ecstasies and anguish, with an equal mind, cool, feverless at peace with all They have viewed this process as a vast Drama wherein the one single actor, Self, becoming the countless players, and the scenes as well, lands, seas and forests, endlessly rehearses, for his own Pastime, all possible experiences of pain and pleasure They who have not yet found the secret of this View shall suffer till they find it But when they find it, then shall this journey through Samsara

become as voluntary Play to them, Tragedy and Comedy in equal measure, ever balanced, one against the other.

"Holding fast this View, the Great Ones, who have gained the lucid mind and seen the Self, roam in the worlds at will. They grieve not, want not, ask not good or ill. Doing all their duties they do nothing. Pure are their actions, pure their dwelling-places, pure their ways. All violence of struggle, all wrong views, all prejudices, all partialities, cease when the Supreme Self is seen; and then the mind, free of desires, attains the silent, soft, and sweet serenity of the cloudless midnight moon of autumn.

"But such high mood is not attained without beholding the Ājma-'Tai-ya', the Essential 'Nature' ('That-ness') of the Self, without understanding deeply, without perceiving, without realising, the Oneness and Non-separateness of all things, in the One-without-Another, without-a-Second, the 'Self which is Naught Else than Self al(l)-one'.

"Then let men strive with all their might, through all their life, to see that Ājman face to face.

"Riches avail not in that search, nor friends, nor kinsfolk. Motion of hands or feet avails not, nor torture of the body, nor travellings, nor holy places. Only by conquering the unrest of the mind, by one-pointed Vichāra, helped by Shama and Santosha and Saj-sanga, may cognition of the Self be gained, and then, by Yoga, gradually comes the mergence in it by attenuation of Upādhis.⁽¹⁾ The former may be gained sitting or standing, moving or resting still, by man or god, or Rikshan or Dāitya or Dīnava, whoever will make Vichāra manfully and single-heartedly for it. Indra sought and gained it. Indra's great rivals, Prahlāda and his grandson Bali, both mighty monarchs of the Dāitya race, did also gain

(1) Breath, envelopes, garments, tenements, vehicles of the soul.

it. So did Vibhishana and others of the Rakshasa race Doubtless that Cogitation, that Awareness, that All Self-Consciousness, may be gained by any who will really turn to look for it, for the Self is verily everywhere and always, therefore Here and Now.

Thou too, if thou searchest with the help of those four helpful friends, shalt certainly achieve it, and be happy as the Jivānmuktas⁽¹⁾—Harī and Hara and the great Brahmarshis "

CHAPTER IX

Shama and the other Means

śālm) "Shama⁽²⁾ leads to that high knowledge, and is itself in turn perfected by it. Shama is indeed the Final Peace wherein there is no error. They in whose hearts has bloomed the lotus flower of Shama, they have indeed two lotus hearts like Hari's self. The wealth of the three worlds wins not such joys as ever wait on him who owns the wealth of Shama. The moon in all his glory gladdens not the hearts of men as does the sight of him who has attained to perfect gentleness and is at peace with all his fellow beings. The enemies of such forget their enmity at sight of him and are converted into friends. Even the outcasts, even the abandoned, even the thieves and murderers that may not trust another of their kind, place faith implicitly in such a one when he approaches them. Even as the beast of prey and bird of innocence good and bad alike, have trust unquestioning in the mother, so even have all men, of crooked ways or straight, trust suspicionless in him. The

(1) The Yoga Vasishtha seems to use this word generally as including all the stages of Mukti in which an *Upāhi*, a material sheath or vehicle, a body, however refined its substance, is maintained.

(2) Tranquillity, calmness, non restlessness of mind.

very beasts cease from their mutual struggles in his presence. And men take greater joy to see him than they do to see whatever else is dearer to them even than their lives, and they approve with welcome whatsoever he does with quiet, unrelated, unaggressive mind.

He who suffers not from violent elation or depression of the mind, he is the Shānta (Peaceful). He who looks with equal eye on all, and grasps not eagerly nor violently flings away anything, he is the Shānta. He who touches all affairs with an intelligence refined and pure, and ever seeks the good of all and shrinks from causing pain, he is the Shānta. He who does with wakefulness the duty of his life externally, but ever slumbers dreamlessly within, he is the Shānta. He whose mind maintains a calm unruffled, through feast and revel as through war and death; who yields not place in his mind for a moment to a mean wish even in dire misfortune, even in world cataclysms, whose mind is ever stainless as Ākāsha-Space is, although it holds all worlds, he is the Shānta.

"The mind of such a one evolves and radiates around peace from within itself as the stars radiate light. In such a one the Supreme Essence manifests Itself of its own gladness.

'Santosha, deep contentment, is but the fuller and more positive form of Shama.

"Then, purified in mind with Quiet and Contentment, enter thou, O Prince!, on-the enquiry into the nature of That which will explain all else; on the Vichāra⁽¹⁾ to which thou hast thyself already in thy questionings given form, thus, WHO AM I, AND WHENCE; AND WHAT AND WHY? IS THIS?' To know the true Nature of the 'I' and of the 'This'; to know that, and how, and why, the latter is ever rising and subsiding within the former; is to know All and to find

(1) Etymologically, the word means 'exploration'; 'going to and fro', enquiry, reflection, pondering, looking before and after, thinking--

Peace None should despise Vichāra It is man's only refuge, his only instrument of work All this multifarious life of men is based on nothing else than their Vichāra and all its complex business is conducted by its help alone, though it be righteous now and wrongful then They seek the remedies for their pains by means of it alone finding it if the Vichāra happens to be deep and sound sufficiently and failing otherwise Let none pretend that he can do without Vichāra No more can he do so than he can see with others eyes, or run away from his own shadow. Even the uselessness or nonexistence of Vichāra may not be decided except by means of that Vichāra Better the rockbound toad, better the crawling earthworm, better the blind cave serpent, than the man without Vichāra Only the intelligence that has been sharpened and made subtle by Vichāra sees that Highest Being that is subtler than the subtlest, smaller than the smallest, greater than the greatest, (for Its Consciousness envelopes and contains them all)

‘Strengthen and make perfect this Vichāra by association with the Good Ones Where they are, emptiness is fullness, ill fortune is good fortune, death is a feast Their presence is as the searing snow to the poison-plants of evil, as the strong wind to the fogs and mists of ignorance and perplexity It is as the gentle fostering sun and rain and air to the seeds and shoots of Knowledge. It is enough that they exist on the earth, more is not wanted

‘Bear in mind O Prince!, that the greatest gain is the gain of Contentment, that the truest way is the Way of the Good Ones, that the Final Knowledge is the Knowledge of the Self and Its Nature gained by deep Reflection, and that the highest happiness is the Happiness of Peace”

[End of the Mumukshu-Vyavahāra-Prakarana, the Book of the Way of those who seek Emancipation]

BOOK III

THE WORLD ILLUSION AND THE REAL SELF

CHAPTER I

The Nature of the Drahyā(1)

Vasishtha said 'Thou shalt hereafter see fully from what I said to thee O Prince', that Shama(2) before the gain of the Knowledge is the Shama of brotherhood in suffering and sadness, of tender love and paty for all things having life, whose common lot is pain, of sym pathy, which is the Self's instinctive feeling of its Oneness with all other selves, or, in another view, it is that utter emptiness of heart from which all eager interest in things, all vehement urge and craving for deed of either good or ill have vanished. The Shama after the gain of Knowledge is the Shama of Unity in joy and peace, of Love for all cognised and realised as one with Self, of Sympathy, no more instinctive only, but perforce necessitated by Perfected Reason, it is the utter Fullness, wherein all being included, there is left, again, no eager overpowering motive for deed of either good or ill for all is seen as Pastime.

'So too, Right Conduct, Sad-achara, before Knowledge, is the inability to add more suffering, by one's own selfishness, to the suffering of others, because of that instinctive sympathy. After Knowledge it is the inability to cause pain to the Self now known as one with all selves, because also of utter absence of all motive for exercise of one's own will, as

(1) The Seen, the Object-world, as contra-distinguished from the Drahi, 'the Seer, the Subject'.

(2) Calm of mind.

something separate, in manner at all different from the Great Plan of the Creator as manifested in the Cycling of the World Process

"To gain this peace of mind, learn the true nature of Bondage and Deliverance. Samsāra⁽¹⁾ is divided into two great halves, true Subject and triple Object, Knower-Desirer Actor and Known Desired-Acted-on. Pleasures and pains arise from incessant intermixtures of these two. The existence of the Known is the bondage of the Knower. Its non existence, by 'negation', is the true deliverance of the latter. So long as the Seer believes that the Seen is real and independent of the Seer, so long shall the Seer s pains and pleasures too be real. Understand that the object world is all illusory, thou shalt then understand that the subject world of endless experiences, painful and pleasureable, is also all illusory. Realise that the object world is Not-Other than Self, is Naught Else than the Ideation of the Self is nothing independent of the Self, thou shalt then also realise that pains and pleasures are not any thing in essence other than creations of thine own Will and-Imagination, not imposed on thee by anything outside thyself.

"How then may the Seen cease to be? If it exists, how can it ever pass out of existence? And if it has no being in reality, how came it then into existence? We see that the Seen is, palpably. It is not wholly non-existent. Also it is always disappearing. From existence it passes into non-existence, and from the latter it emerges back into the former. They say that the non-existent has no existence and the existent no non-existence. Yet everywhere around us we see this assumed law broken every moment, for Change, every

(1) The manifested universe the World Process etymologically, 'that which is moving perpetually.'

change, is a coming into existence of something that was not, and a passing out of existence of something that was; even though that something be mere form, be only conjunction or disjunction, be simply movement. We also see that not until the Seen ceases can we have Peace. And yet it will not do at all to say that the Seen 'is not, is not.'

"Not even by Nirvikalpa-Samādhi⁽¹⁾ can it be effaced entirely. For the most rock-like Nirvikalpa-Samādhi has an end, as is well-known to all who have experience of it. And then the Seen wakes up again at the same time as the Seer wakes. [For the true seed and source of the Seen is the Nature of the Seer himself. As a small mirror holds within its narrow limits, yojana⁽²⁾ after yojana of mountain, forest, ocean, so does the subtle Self hold all the universal cycling of the Seen within It-Self. As taste lies hidden in edibles, as oil in the grain of sesamum, as scents in the hearts of flowers, so lies the Seen, ever concealed and ever revealed, in the being of the Seer.] *Imp*

"Not by mere denials may the Seen be abolished, not by any mere turning away of the face from it; but by the resolute facing of it, and the grasping of its true nature, may it be rendered powerless to oppress the Seer. Not by tightly shutting the eyes may the child escape from the fear of the phantom, but by looking at it with a light, and understanding that it was something bred by its own foolish fancy.

"This gigantic goblin of Samsāra troubles them no more who have examined it with the light of Vicāra.⁽³⁾

(1) Meditation in which there are no mental images remaining; the soul reaches union, feeling of identity, with the formless Brahman, and naught remains but peace, profound 'supra' or 'more' Consciousness, something like *transcendentalism*, with yet distinguished from it.

(2) A measure of length, about eight miles.

(3) Reflection.

CHAPTER II

The Story of the Space-born

"Hear thou the story of the Space-born

"Somewhere there dwells a Brahmana named Akasha; (Space-born) Ever intent is he on meditation for the good of all beings. He had lived thus so long that Mrityu (Death) grew jealous, and thought to himself, 'All created things I over power and devour resistlessly. Why do I not thus with this Space-born Brahmana? My power is blunted against him as the edge of the strongest keenest sword on the face of the rock'. And so he went against him once again. He met a wall of fire surrounding his abode. With difficulty he broke through it, and beheld the Brāhmana, and endeavoured to grasp him with his hundred hands, but failed, even as one fails with physical hands to seize a thing of fancy.

'Then Mrityu went to his lord and master Yama (1) and asked him why, and Yama spoke 'Thou art unable by thyself, O Death!, to master any living thing. It is the actions of thy prey that make him fall into thy ruthless hands. Go thou again, and seek for those acts of this Brahmana that shall help thee to defeat him' (2). And Mrityu wandered long through distant countries, lakes, rivers, and forests,

(1) Yama, etymologically, means rule regulation, restraint control law vow of self restraint then Law Enforcer (in Mythos and Super-physics) the God who is the Judge of Souls (in Metaphysics) the One Self which is the Supreme God, the [Supreme Judge the Source of all Law and Laws of Nature the Lord of Life and Death.

✓ (2) Acts are due to desires and passions changes desires mean limitations of the self and limitations necessarily imply a beginning and an end hence subordination to death which is only change in existence. Wherever there is change death has away and men by acting, become subject to death.

mountains, seas and shores, and towns, and cities, searching for those acts, but never found he any. Then he came again to Yama in his helplessness, and asked him where those acts lay hidden. Yama pondered long and then replied: 'O Death!, the Brāhmana born of Space has done no acts. Out of pure Space alone he took his birth and therefore is not different from Space. No karma lies behind him, nor is he making any now. No limitations, no desires, are there in his nature to manifest themselves in any action, and to be seized upon by thee and broken through. That we see the play of life-vibrations, breath-movements, (Prāṇa-spaṇḍa), in him, is the fault of our own eyes. It is as if all possible infinite shapes and figures that lie embedded in the vast rock of Consciousness⁽²⁾—and could be carved as separate statues out of and apart from it, if such an 'out of and apart from' it were possible—should, each of them, imagine itself as having an existence separate from and independent of that rock. But he whom thou art vainly jealous of, O Death!, doth ever hold to his identity with the Supreme, and so may not be singled out and separated and attacked by thee. A Being that arises from its Cause, without the help of instruments, can in no way be different from that Cause. And so this Brāhmana, born of Space alone, and one with it, falls not within thy sway, unless he should, of his own wish, harbour thought of death. Thou must perforce confine thy operations to those that join themselves

to limitations, thinking, 'I am this piece of earth, this mass of matter, or this, or this'

'But tell me, Master I, how may there be any birth from Vacancy alone? How are born, or are not born, earth, and air, and fire, and all the others? So Death asked of Yama, and he made answer

'He is not born at all, never was He unborn nor ever shall cease to be ⁽¹⁾ All possible things are but parts of His Consciousness, downwards from that Mount of Light⁽²⁾, which to our sight arises first after the sleep of Maha pralaya ⁽³⁾ And as a part may not overpower the whole, so canst thou not conquer Him '

Mṛtyu heard this with surprise, and, smileless, went to his abode "

Rama said "It seems to me O Sage', that thou hast been describing unto me Brahma Himself, the Great Father of all things, the Cosmic Mind the Self born and the Unborn '

"Truly so O Rama', and about Him Mṛtyu disputed with Yama at the end of a Manvanṣara, and was thus instructed by him

"As the castle in the air, as the city of dream fancies so truly is all the Seen The Seer and the Seen have no true being of their own, apart from the being of Paramātmā Imagination is the Mind and the Mind is Brahma "

CHAPTER III

Recurring Questions

Rāma asked, "Tell me clearly, O Sage! what the form is of the Mind from which these chains of worlds are spun'

(1) He is but the manifested Mind of the Logos not breathed and in-breathed but never beginning nor ceasing to be

(2) The Fire-mist nebulous mass of radiant matter the central sun of any particular cosmic system of any grade (3) Great Dissolution

Vasishtha : "It has no form, O Rāma !, Even like Space is it, everywhere yet nowhere. Naught else is it than Consciousness of an object. It is Saṅkalpa, Ideation. Avidyā, Samartī, Chī ta, Manas, Bandha, Mala, Tamas,⁽¹⁾ are synonyms of the Seen, and the forms of the Seen are the forms of the Mind ; it has no other form of its own And this, the universe of the Seen, is all within the Infinite Point, the Great Atom of Consciousness (Mahī-Chit-param-ānu), even as light is in fire, motion in wind, liquidity in water.

"The state of non-seer-ness which comes to the Seer on the disappearance of the Seen—that is the state of Oneness, Sole-ness, Solitude, Al(l)-one-ness, L-one-liness, (Kēvalī-bhava) When that has been attained, then all desires of Like and of Dislike (Rāga and Dvēsha) vanish, at once, as restless motions from the leaves of the forest when the storm is hushed."

Rāma : "But how may the Seen cease to be ? If it really is, it cannot lose itself. And that it is not non-existent, our senses testify."

Vasishtha : "Truly is it a startling statement that the world (jagat), and all its 'I am this,' and 'I am this,' has no real meaning. Yet I make that statement, and I shall try to make it clear to thee, and show that all This that thou seest and imaginest as 'I' and 'Mine', ('I am this' and 'this is Mine'), is nothing else than Brahman⁽²⁾; that that which is already Full expands within its Fullness (as it were); that Peace remains in Peace; that Space appears in Space, and Brahman in Brahman; that in reality there is no Seen, no Seeing, and no Seer; nor life nor lifelessness; but only one Great Shāntī, everlasting Peace."

(1) Error, Movement, Particularised (Ego-ism) Consciousness, Mind, Bondage, Sin, Inertia, respectively.

(2) The Vast 'Expander', the Limitless 'Expander', the Infinite.

Rāma : "Thy words, O Sage !, are but as if thou saidst—the son of the childless woman has ground a mountain into dust, or that a dead rock is dancing with its arms extended, or that statues of stone are reading, or clouds painted on walls are thundering. What is the meaning of thy saying that this world, with all its solid lands and mountains spreading wide and standing high in space, with all its pains of births and deaths, is naught ?"

Vasishtha : "What I mean is this that it is all the Creation of the Mind, which, while non-existent in very truth falsely appears as existent"

Rāma : "But whence then came this Mind and how does it appear as existent when it is not really so ?"

Vasishtha : "From That which remains behind in the general dissolutions of Mahā pralayas, the Eternal Being whom words cannot describe adequately, who is indicated by such names as Param Atma the 'Supreme-Self, whom the Sankhya calls the Puruṣa the Sleeper in the Body, who is the Brahman of the Vedāntins, the Vijnāna (Partless Stream of Consciousness) of the Viṣṇu vādins, the Shunya-Vacuum of the Shunya vādins, from whom all this arises in whom all this arises, in whom it all has mergence from whom the gods, Brahmā Viṣṇu, and Hara Expander and Creator, Pervader and Maintainer, Indrawer and Destroyer, issue as rays from the Sun, from That from which Time and Space and the ordered Movement of Destiny take their existence, from That which transcends all existence. Pure Consciousness, Manas, Thought, Ideation, Jñāna, is His sole high and mysterious Power [And as Jñāna is his Nature, so by Jñāna only may He be seen and known] Tapas self denial, Dāna, charity, or Vraṭa, fasts and vows and vigils, give no help herein directly"

Rāma : "Where may we find and how may we approach this God of gods ?"

Vasishtha: "He is not far to seek. He is in our bodies even. He is all around them too. He is they. He is the Universe. Wherever Consciousness is, there is He. Chit—the Principle of Consciousness—is all. Chit is the Wearer of the Moon (Shiva-Space). Chit is the Lord of the Eagle (Vishnu-Time). Chit is the Lotus-born (Brahmā-Motion). Chit is He that shines, the Sun with the myriad rays."

Rāma: "But in this land of ours, O Sage!, we hear this as a commonplace from even the lips of children, and but too often it conveys no meaning."

Vasishtha: "The deepest sayings of the wise become the commonplaces of the people. As I have told thee once, the deepest is the simplest, and the very simpleness of profound truths hides their full meaning, and their all-pervading presence does itself lead to ignoring of them. Try to understand the meaning of the commonplace. A truth is commonplace only to minds that are themselves but commonplace. Yet more, if remedies are commonplace, are not the griefs and ailments, for which these remedies are sought, more commonplace? [The truth is, when the malady is strong, the patient will beattle the medicine applied, if it effects not cure within a moment.] But persist in the ministration, and the former loses what the latter gains in strength. If thou shalt try to understand sincerely, what Chit may be 'without an object different from itself,' (I-Another-Not), then shalt thou see what frees thee from all pains. Then break the bonds of the heart, then all doubts disappear, then karmas fall away; for the Final has been seen."

Rāma: "Describe again to me, O Sage!, the form and nature of the Final Being."

Vasishtha: "Whatever is the form of Consciousness during its flight, when it rishes from point to point, across the most measureless distances, that is the form of the

Param-ātmā (1) That fathomless Ocean of Consciousness wherein the ever limited world is ever denied (2) is lost, is naught, that is the nature of Param-ātmā, wherein the complex relations of Seer and Seen, appearing to be, are yet in reality not, wherein are all these crowded worlds but which is empty still, which though composed of Chit is yet like a vast dead rock—such are the Form and the Nature of that Param-ātmā.”

Rama: “How may I understand that that Param-ātmā is, and that these worlds are not?”

Vasishtha “He who understands that the world is an illusion just as much as the colour of blue which appears to belong to the emptiness of space is an illusion he has in truth understood the nature of the Supreme.”

Rama “Thy words O Sage”, are as if one should say that the Mountain of Méru lay contained in a grain of mustard. How may I create within myself the belief that all this solid world is non-existent?”

Vasishtha “By long continued stress of imaginative thought has this solidity thou speakest of arisen. And as it has arisen, so also and so only may it disappear as it has disappeared for those we know as Jivan mukṣas and Videha-mukṣas. Surely thou believest that such are?”

Rama “Tell me the character of each O Brahmana!”

(1) It is the Omnipresence of the Self which alone renders the appearance the illusion of flight possible.

(2) The Nature, the Form, the Essence, the Character, the Substance, the Prakṛi, (as we may like to call it) of the Principle of Consciousness, Universal Consciousness, the Supreme Self (which is and includes all individualised, particularised, singularised, embodied, ensouled selves) is “I This-Not” an eternal Negation, by the I of the Title of Other than I, simultaneously with Affirmation, supposition, ideation, imagination, of it without which Negation were impossible. See *The Science of Peace* or *The Science of The Self* for full explanation.

Vasishtha : "He who has seen and understood the heart of things, while yet in the body, he is the *Jīvan-mukta*, emancipated while yet living ! His face changes never its serenity, though good befall or ill. *Abam-kāra*, egoism, is dead within him. His *Buddhi*, Reason, Mind, is not bound to any object by the bonds of Desire. Though acting, in performance of his duties, as they act who are moved by the world's loves and hates, he harbours not these dual roots of all the passions and emotions in his heart of hearts. And when his body (*sthūla* or *sūkṣma* or *kāraṇa*, gross, subtle, or causal) falls away in course of time, as his *Prārabdha-karma*⁽¹⁾ is exhausted, then he enters the condition of the *Videha-mukta*. The *Videha-mukta* rises not nor sets. He neither is, nor is not. He is not I ; he is not thou ; he is both. He shines in the Sun. He rules over the world as Vishnu. He dissolves them as *Hara*. He creates them anew as *Brahmā*. As ether and as air, he supports the *Rahis*, Gods, and Titans. He is the Family of Mountains, on the summits of which stand the cities of the *Loka-pālas*. As the Earth too he bears these races of living beings on his broad breast ; as grasses, as groves, and as creepers, he gives forth the seeds and fruits that nourish. Whatever, indeed, appears, he becomes all that. [Having identified himself with the Supreme, he becomes identified with all the Nature, all the Drama and the Dream, of the Supreme.]"

Rāma : "But if the *Videha-mukta* becomes the three worlds, where is his emancipation from *Samsāra* ? Is he not fallen deeper still into that *Samsāra* ?"

(1) That portion of the 'Totality of Cause' (*Sanchita Karma*) which has begun to work itself out in effects, in the life of a particular individual, while that portion which is newly set going, is started into action, in this life, so as to fructify in the next, is called *Āgami* or *Kriyamāṇa Karma*.

Vasishtha : "It would be so only if that Samsāra had true existence, and if the Videha-mukṭa had not realised that it has no true existence "

Rāma : "But how, again, may its non-entity be realised?"

Vasishtha : "The way uphill is no less long than the way downhill. By patient unremitting effort may this end be gained. Think on the nature of the Seen and of the Seer. What seems so solid today, is it as solid to-morrow? Hast thou not thyself so well described how seas dry up, mountains crumble away, and [whole worlds vanish from the painted sheets of space? And does not even common reason say that what is, cannot also not be, and that what is not, cannot be? Does it not follow hence that whatsoever undergoes a change is really illusive, has no true existence?"

"That only which persists through Mahā-pralayas has true existence."

Rāma : "This that remains behind after such Pralayas must be formless. On this point I have no doubt. But how should it not then be utter emptiness, mere nothing. Where neither Seer is, nor Seen, cannot be else than nothing."

Vasishtha : "Truly a No-Thing, but which holds all things within itself. As the marble-block contains within itself all possible shapes that might be chiselled out of it ; as the smooth surface of the ocean hides within itself all possible billows that might rise on it, so does the Being that remains through Pralayas contain within itself all possible forms of all Samsāras. The marble figures and the ocean-waves—what are they? Mere modifications of the substance of the marble or the water, modifications, movements, limitations in Time and Space. If by a great effort of the Buddhi, Motion and Time and Space could be cast out of the illustration, then would it become plain how emptiness and nothingness is full with all existence."

Rāma : "Where does the phantasm of Samsāra go during these Pralayas ?"

2. Vasishtha : "Do thou tell me whence arise and where retire the castles of imagination that thou buildest."

Rāma : "Still these castles of imagination have a temporary being. They arise and disappear. That should be explained. Allowing even that Samsāra has no true existence, still it has a false existence; not absolutely Asat⁽¹⁾ is it, though not all Sat⁽²⁾; at most it shows both aspects, Sat as well as Asat. It is Sad-Asat. This leaves behind the ever recurring questions : Whence does it arise, whereinto disappear ; why does it arise, why end ; why should the Param-ātmā, Being beyond wants, Being Self-complete, Eternal Fullness which should be beyond the need for change, ever be casting forth and reabsorbing from and into Itself this hopeless tangle of joys and miseries."

"Brahman is all, Brahman is everywhere, thou sayest. All Jīvas should be Brahman were it so. Yet every Jīva is different from every other. One sorrows here, and one rejoices there, a third looks on indifferent. All Jīvas act not uniformly, are not moved by the same motives at the same time. And even were it so, how could those be one which we behold as two, as many, standing side by side and all apart from one another, or, indeed, moving different ways ?"

Vasishtha : "Well sayest thou, O Prince !, such is indeed the ever recurring question. This is the one main point, round which all the doubts and the difficulties of the searcher cluster. While it remains unsolved nothing is solved. To tread the path of Truth without an answer to that question is more difficult than to tread one's way without a lamp through a dense forest on a cloudy night. Doubts laid to rest by means

other than of such answer, rise again and yet again (like well armed foes that are only stunned and slightly wounded and not slain. This most helpful answer thou shalt find O Rama! if thou thinkest deeply on the true nature of Time, and Space, and Change.)

'Thy question tacitly assumes the truth of these as I indicated even now

'That one Being should cast forth another or others from Itself, and re-absorb these back into Itself—this Change implies both Time and Space. If Time and Space were not, such change and such succession could not be, nor would there be the co-existence of the Many. If thou couldst see that the Supreme works not in Time and Space, but that both these are in Its Being then would thy question have been answered finally, then would the doubt vanish for evermore, then shouldst thou see that all the Changeful Process of Samsara is a Frozen Dream, a Changeless Vision in the Changelessness of the Eternal, for, where there is No Change there cannot be question of Why and Whence, Whereto and How

"I shall try to make this clear to thee. In the mean time, ponder a while on this. What happens when a great playwright carries in his mind the whole of a great drama, complete from beginning to end with all its acts and scenes and hundred characters, each playing a different part and sensing, thinking, desiring, feeling, willing, acting countless sensations, thoughts, desires, emotions, volitions, actions? Are they not all at once, there, in the dramatist's mind? Is there any time or space or motion in that state? And are these mental characters and acts and scenes different from the playwright? Are they not identical with his mind his consciousness, his very self? Yet if the drama were enacted on a stage or even written out on paper, it would become invested, at once, with time and space and motion, to the

spectators, or the readers, who would regard themselves as different from the actors; and the actors too would regard themselves as different from the spectators and readers, and also from each other, and also from the characters whose parts they were playing. That the play is being enacted 'outside' Me, and is not all within Me, is the illusion necessitated by the 'limitation' of the This.⁽¹⁾ *Most Lamp*

CHAPTER IV

The Story of Illa

[NOTE:—The very instructive, but also at times very obscure, story, which is here given, can scarcely be followed without a few hints.

First, it must be understood that a 'universe' exists only in relation to those who belong to it, i. e., to those who, being formed of the same materials as itself, are able to respond to the vibrations of which it consists. To them the universe is 'existent' and has 'form'. To all others it is 'non-existent' and 'formless'. Universes interpenetrate each other, but each is 'enclosed' from all others by virtue of the limitations of the percipient beings belonging to them. As all of the physical universe that a man perceives is enclosed in the small space of his eye, (so is the whole physical universe enclosed within the eye of perceptiency common to all consciousness related to it.) The universe of the astral plane exists and has form for the inhabitants of that plane; to them the universes of the physical and mental planes are non-existent and formless. So with each plane in relation to the others. By the highly developed inhabitant of the

(1) See *The Science of Peace* or *The Science of the Self*, and the illustrations given on pp. 326-327, 374 of *The Science of Peace* and pp. 411-413 of *World War and Its Only Cure—World Order and Religion*.

higher manasic levels, the different planes can be called into visibility, and then the physical plane, by reason of its limitations, appears as the smallest and most restricted, a mere corner of the vast thought universe

2) Secondly, the universe consists of thought stuff, Ākasha of vibrations of Consciousness. It is the Idea of its Logos—nothing more. All types of matter are modifications of the Ākasha, and consist of slower and smaller vibrations of it in a descending series

3) Thirdly, Time and Space represent the conditions imposed on our consciousness by the Logos. If he is thinking ideas in succession, we are conscious of time and see evolution when He thinks of the whole simultaneously, the worlds up, and time is not. We measure time externally by the response of consciousness to the slow and small vibrations that impress us as 'physical matter,' but when we change our perceptive capacity, time changes with it *eg* we may experience years of astral consciousness in a moment of physical time

Fourthly, according to our perception is our sense of 'reality,' that is real to us to which our consciousness at the moment is responding

These general ideas must be kept in mind in reading the story of Padma and Lili, as a knowledge of them is taken for granted throughout. The life-story is on three planes, the physical, the astral, and the mental. The opening scenes are on the astral, whereon have been built, by the action of desire in a previous physical state, all the fair surroundings of the joyous existence of Padma and Lili. The story opens in 'Summer Land,' and Padma and Lili are in full enjoyment of the astral life, surcharged with passionate emotions, tasting all the delights longed for by Vasishtha and Arunjhati—their former selves—on earth

Additional notes in brackets are added through the story, as hints to the careful student, to guide him through the intricacies of the maze—Annie Besant]

Vasistha said : Listen to the tale of Līlā, Prince !

Reigned once on earth a king bearing the name of Paḍma. Līlā was his queen. Great was the love between them. In parks and forests, groves and leafy arbours, 'mongst beds of flowers, in houses made of tender creepers, in royal palaces and artificial lakes, on mountains covered with the sandal-plant and fall of the voice of the cuckoo, amid dark woodlands, and in open glades, midst smiling lotus-beds and trees fruit-laden, among bright waterfalls and showers of sparkling spray and slabs of crystal, they, day after day, enhanced their mutual love and happiness with enjoyments tender and refined, with stories, games and riddles, poems, recitations, dramas, scenes of town and country, wreaths of flowers and gems and graceful ornaments, swings made with chains of blooms, journeys by boats, horses and elephants, sports in the water, song and dance and dalliance, and the luxuries of music from the Muraḥa and the Vinā.⁽¹⁾

Long years passed away in these enjoyments, and then a care shadowed the beautiful brows of the queen. "Dearer to me than life is my husband," so she thought. "How may he become immortal? How may I remain for ever with him? So shall I endeavour, with Japa and with Tapas⁽²⁾, that never shall my husband's face fade from my sight."

And she consulted, aged Brāhmaṇas, aged with knowledge, aged with Tapas, aged with many sciences. One answer only they returned to her with one consent : "All else may be attained, O Lady ! A mortal body never may be made immortal."

(1) Indian musical instruments.

(2) Repetition of mantras, litanies, and penances.

With aching heart did Līlā ponder this. She thought: "If I die before my husband it were well, and I were free from pain. But should he die before me, then shall I do so that his Jīva may not pass out of the limits of this palace."

With this resolve she made Upāsana⁽¹⁾ of Sarasvatī, the Goddess of wisdom and all knowledge, and, unknown to her husband, worshipped her in the ways laid down by the Shāstras⁽²⁾. By hard austerities and strong self-discipline she pleased the Goddess of Speech and Science, and the Goddess appeared to her and spoke: "I am pleased with thy unbroken Tapas and thy Bhakti⁽³⁾ to thy husband. Name the boon thou seekest."

Līlā answered: "O Mother of the worlds! Thou that dispellest the gloom of the heart as the Sun the gloom of the outer world! If Thou art pleased with me, then give me this—that if my husband die before I pass, his Jīva may not quit the limits of this palace. And give me this also, that when I pray to see Thy holy form, I may have sight of it and be not disappointed."

"So be it," said Sarasvatī, and disappeared.

The wheel of time rolled on, and what the queen had feared did come to pass. They brought to her, one day, that much-loved body of her husband, wounded to death in a great battle with unrighteous kings who had invaded the country wrongfully and been defeated, but at the cost of his own life, by Padma. Sad was the state of Līlā on beholding him. Now crying and now silent with despair, like one demented, withering like the nala⁽⁴⁾ flung out of its water basin, fading like the lamp-flame fallen from its feeding cup, she came near to dying too.

(1) Worship, "sitting near", "attendance".

(2) Religious books, Scriptures, also sciences generally; etymologically; "teachings", from shis, to teach.

(3) Devotion.

(4) Lotus.

Sarasvati had pity on her plight, and came and said: "Take thy husband's body, child I, and lay it on a heap of flowers. The flowers shall not fade, nor shall the body. His Jiva shall not pass out of this palace, and he shall rise again to give thee joy."

That rain of tender words revived the dying Līlā, as the first showers revive the dying shaphari⁽¹⁾ in lakes dried by the summer sun. She hastened to obey these orders, and at the middle of night, sitting beside the body, she sought again with her whole soul the feet of the bright Goddess. Sarasvati appeared, and Līlā asked her: "Where is my husband, Mother? What is he doing? Take me to him. I cannot live without him."

The Goddess said: "My child I, there are three spaces — the Common one, the Chitt-ākāsha, and the Chid-ākāsha⁽²⁾. The last is subtler than the other two. That which thou seekest, being composed of sheaths of Chid-ākāsha only, can

(1) A kind of small fish.

(2) The common 'outer' space is that which we seem to see with the physical eyes. Chitt-ākāsha is the 'inner' space 'within the mind', or in which intelligence works, and by Chid-ākāsha seems to be meant what may be described as 'the principle of space', 'root-space', or 'seed-space', the principle of the possibility of the co-existence of the Many, of countless things, within Universal Consciousness.

(The three spaces are the three worlds, physical, astral, and mental; all are formed of mind-stuff; but the third is subtler than the others, and, in its nature, more akin to that in which the creative consciousness works than are the other two. (Tajma had passed on to the spiritual plane, and was entrusted in the matter of that plane. If Līlā would find him, she must free herself from the denser matter in which she was herself entrusted, and then she would become conscious of, because responsive to, his world, and would again be in his presence. She, accordingly, we find in the next chapter, entered into meditation, and left her astral and mental bodies; clothed, then, in the Kāraṇa Śarīra, she could range the mental plane at will. A. D.]

be seen and felt, though non-existent—to thy present view by meditation on that Chid akasha [That which lies midway in the passage, 'swift as the wink of the eye' of Samvit⁽¹⁾ from one place to another, that is Chid akasha. If thou canst fix thyself in the contemplation of that to the obliteration of all other ideas then shalt thou attain without a doubt the state Sarv-ajmaka⁽²⁾ which is the underlying basis of all. This state is not realised except with the total non-existence (i.e. non-consciousness) of this Jagat⁽³⁾. Thou shalt realise it by my favour.

The Goddess disappeared with this and Lalā passed with ease into the state of Nirvikalpa Samādhī⁽⁴⁾. As a bird leaves its cage when the door is opened she left behind her body and anjah karana⁽⁵⁾ and there in the space enclosed by that same palace she saw her husband seated on a throne high in the midst of thronging chiefs receiving embassies and messages directing state affairs and wars and expeditions listening to Vēla-chants and music honouring Rāshis and ordering the building of new forts and cities. She saw in his great court and all about it old faces the faces of those she used to see in her other body in the capital of the living Padma. She also saw new faces she had never seen before. She went into the court and wandered about in it but none

(1) Consciousness

(2) All including all-encompassing

(3) World etymologically the ever-going from gam to ga. Usually Jagat means a particular world a solar system sometimes only the earth-globe while Samādhī is the World Process.

(4) Consciousness whence concrete ideas have vanished. Nirvikalpa Samādhī ordinarily means a state of consciousness in which there is no Kalpanā, no particular idea or ideation or object but only the sense of being a massive sentient mere consciousness. Here the expression seems to be used in a relative sense i.e. particular consciousness ceased so far as the object world of Lalā's living body was concerned, but her I am is up on a subtler plane in a subtler body.

(5) Lower mind finer organ

present there saw her, even as the inhabitants of a city imagined by one man are not seen by another man.

She saw her king, not of the age of the Padma-body that died, but youthful as at twice eight years. And passing out of the court she saw the light of the noonday sun, and towns and rivers, hills, valleys and mountains, all owning the sway of the king. Later on she saw a sky filled with moon and stars and planets.

Seeing all these things she suffered great perplexity and wondered: "Are they all dead, the citizens of our earthly capital?" (1)

Then, with the help of Sarasvatī (2), she found herself again in a moment in her palace, and saw all there as it had

(1). [Padma is now in Devachan, and has created the world in which he is living. He has peopled it with all the figures of his past, and is living actively his royal life, the astral experiences having by no means extinguished his longings for it. Lila is inexhaustible, for no external habitants of the mental plane affect the devachanic consciousness, the world of which is limited to the forms it can itself produce. Later we shall meet the thought-form of Lila herself as consort of Padma. Lila's perplexity as to the dwellers in Padma's world may be shared by the reader, how far were they "real"? The answer is that they were more "real" than their astral plane or physical plane copies. We never know in the three lower worlds more than the thought-form we create of our friend how much of our friend animates that thought-form depends on two things—his own stage of development and our power of response to him. The more of him we can answer to, the more of him will vitalise our thought-form, and till we reach the Fifth plane we cannot know him as he is. Any number of thought-forms may be vitalised by an ego, as rays of one sun may illumine many vases; as much of his life as the form can contain and transmit shines through it. It has been observed in Devachan that an ego embodied on earth may be working actively in the thought-forms inhabiting the "lower world" of many inhabitants of Devachan, &c.]

(2) *Trajapati* both na is the original Sanskrit expression. It might also mean "going to the awaiting of knowledge"; but this would have no

been before (1) Hastily she roused her sleeping attendants and bade them summon the ministers, and call together all the king's court as usual in his lifetime They came, and she saw them all alive, and was much pleased But her perplexity and wonder grew the greater "Unaccountable is this Maya," she thought "Our citizens are there as well as here And parks, and groves, and hills, too, are there in the very image of these I behold here Even as scenes exist without as well as within a looking-glass, so it seems creation lies within as well as without the mirror of Chit Which of the two Sargat⁽²⁾ is false and which is real? I shall ask Sarasvatī."

And the Goddess of Speech came at her prayer "O Mother of the worlds!", Lalā exclaimed on seeing her, "Thou hast set the laws that guide them! Why sufferest thou that I should be in such unrest of mind? The Great Ones cannot bear that the weak, deserving of pity, should suffer pain Tell me, then, which of the two worlds,³ that I have seen and see, is false, and which is real?"

Sarasvatī "Tell me first, my friend, what thou callest real and what false."

Lalā: "As I am sitting here, O Goddess!, and Thou art there, this I think is the real And that where my husband now is, that is the false, because it is empty and occupies not any time or space."

Sarasvatī: "Thou wouldst say that that world is a fanciful copy of this, that this is in some way the cause of that But how can a false effect flow from a true cause? Effects are not dissimilar to their causes, and if this world were the cause of that, then that would partake of the nature of this."

special significance here, and the commentator follows the other interpretation

- (1) She returned to her mental and astral bodies
(2) Worlds, creations.

Lilā : "But is it not so, Mother I, that effects differ from causes? The lump of earth can hold no water. But the jar made from that earth will do so."

Sarasvatī : "An effect which proceeds from a cause with the help of instrumental causes may show some difference from that cause. Say, then, what things of this world were the causes of that other world of thy husband's? It seems to me that all the things of that world were born of the elements belonging to it. If these components had gone there from this world, how would this world be here now? What, too, supposing that this world was the cause of that, could be the other helping causes in such case which would help to make it different from this? The instrumentality that arises even in the absence of other causes, is not different from the first cause, i e., belongs to that first cause itself, which is therefore material and efficient as well as instrumental cause. Such is the experience of all." (This identity of all the various kinds of causes in One Cause occurs only in the single case of Param-Ātmā, which undergoes no change It-Self, but carries all change within It-Self, eternally).

Lilā : "May it be that the memory of my husband took that dense and solid shape? I think that memory was the cause. And this world is the cause of that memory."

Sarasvatī : "My daughter I, as Memory is of the nature of Ākāśha, so too is that which is born of that memory. The world of thy husband, though 'experienced' by thee, was only Ākāśha. But while thou wast in it, was it not to thee as real as this is now? Didst thou not see that world broad-based in space? Didst thou not see that night succeeded day there even as here?"

Lilā : "This world, too, then may be like that world of my husband's, all composed of the Ākāśha of Memory?"

Sarasvatī : "It is even so. And as that false world of thy husband is to thee, so too is this world to me."

Lilā 'Tell me how that formless world⁽¹⁾ of my husband was born out of this "

✓ Sarasvatī "There is a world system somewhere in the measureless expanse of Chidākasha. In some far corner of that system lies a town nestling midst woods and streams and hills, and in that town there dwelt a brahmana with his wife. The pair were named Vasishtha and Arundhati, though different from the Rshi and his wife. Once that brahmana sat on the top of one of the neighbouring hills, and saw the king of the country pass below with a great and gorgeous train on a hunting excursion. He saw all that magnificence and forthwith rose the thought within his mind. 'Happy is the sovereign! All joys attend on him. How may I attain those joys? Cherishing this wish within his mind but still not deviating from the path of righteousness, the brahmana passed into old age and thence to death.

'His wife, too like thee had sought in vain for immortality for her husband and failing there, had prayed to me and gained boons like the ones I gave to thee. And thus the brahmana after death became a glorious king with broad domains yet all confined within the walls of that small house in the nameless town. His wife too bearing not that separation from her husband of her lifetime, cast off her body, and, in an Ātī vahika⁽²⁾ body, went to him as loving rivers go unto the ocean.

'Eight days it is now since their death, and the house and the town are all existing. And yet thou art that wife O

(1) Formless to her now that she had returned to the astral-consciousness.

(2) Ātī vahika means composed of those elements which carry onwards" (vahan!) the Jīva after the death of the body. But it seems to be used in the text in different places to mean different bodies, correct knowledge about which belongs only to occult sciences.

Lilā !, and that brāhmana Vasishtha was the Pādma thou bemoanest now. One illusion giving birth to others, unreal in reality from the standpoint of the Self, but all too real to the view of those who are within it and within its grasp."

Lilā heard in wide-eyed wonder and exclaimed: "O Dēvī !, Thy words may not be false, and yet how may this be ? The Jīva of the brāhmana within the walls of his small house, and we the monarchs of far-stretching lands, forests, and mountains ! The maddened elephant confined within a grain of rye ! The mosquito competing with a host of lions and defeating them ! The Méru mountain hid in a speck of pollen and swallowed by mistake by an infant bee ! Explain thyself, O Dēvī !, and bear in thy great patience with the slowness of my weak mind

Sarasvatī ; "I tell thee no untruth, my daughter ! If we ourselves did break the great ordainments, who else would observe them ? It is true that the old memory of you both was broken and re-appeared in another form. Even as the things of the waking consciousness become during a dream, so do the things of life become after death. It is true, I say, that all thy wide dominions are confined within the walls of that small house. In the consciousness of Ātmā, (1) worlds within worlds lie concealed in each param-ānu (2). Doubt this not !"

(1) The Supreme Self.

(2) Atom. [Every atom retains every experience through which it has passed, i. e., retains the vibratory potency evoked by such experiences. Therefore to the Ātmā as intellect, an atom contains in each of its sheaths the worlds in which it has been functioning and these may be seen reflected in, or recreated by, it, at any moment. Looked at with astral senses by the Chit-Ātmā, the astral world it has experienced would be seen, 'in its', with material senses, 'the material world', and so on. The change of perceptible sheath would cause a feeling of transition. A. B.]

Lilā "The brahmana died only eight days ago, thou sayest, but many years have passed over our heads ! How may this be, O Mother ?"

Sarasvatī : "As Space has no real dimension, so Time has none. As all this appearance of an extended Universe is mere Pratibhā, 'Appearing', Consciousness, Imagination, so also the appearance of Time, from a Kshana to a Kalpa (1), is mere Pratibhā. And, even as in dreams, so in the case of dying, the Jiva after passing through the swoon of death, for gets its preceding condition, and awakes into a different set of appearances, with different times and spaces. A single night became twelve years to King Harish-chandra. Hopes deferred make years of single days."

Lilā. 'What memory was the cause of the creation wherein the brahmana and his wife had their home ?'

Sarasvatī "The memory of Brahma was that cause. The Final Cause is the Idea in the Mahā-Chiṭ, the Supreme Consciousness (or Supra Un-consciousness) wherein cause and effect are one" (2).

Lilā 'Not without much application may these subtle things be understood, O Goddess ! In the meanwhile if thou thinkest fit, take me to the town where the brahmana and his wife were dwelling."

Sarasvatī "Abandon then this body that thou wearest, by dwelling on the consciousness that has withdrawn itself from all objects."

Lilā 'But why may not the other worlds be visited in this same body ?'

(1) An instant to an 'age comprising many millions of years

(2) [The Jiva commencing its experiences in the physical life originates in the Divine Idea. 'Super-consciousness would more accurately represent the fact than the pair of opposites, consciousness and unconsciousness. A. D.]

Sarasvatī: "The formless worlds assume form to the corresponding consciousness. Even the worlds created by the imagination of the man cannot be seen by that same man's physical eye."

Līlā: "And shalt thou go there? in the same body that thou wearest now?"

Sarasvatī: "Yes, for mine is already a Manomaya Dēha (mental body)(¹). Thou too couldst make one with long practice. Nothing is accomplished without practice."

After this conversation beside the body of Padma in the closed room, filled with the fragrance of the flowers on which it was reposing, the two entered into Samādhi, holding their bodies motionless like statues carved in stone. Casting off all consciousness of outer things they retired into themselves like lotus flowers at the end of day, and became motionless like the white clouds resting against a mountain-peak in the absence of the breeze.

Then they rose into space, stretching through endless millions of yojanas(²), the Goddess in her own old form, and the human in a Jñāna-body(³) suited to that experience.

(Note:—The text summarised in the above chapter is very difficult to follow, because in it metaphysic loses its preliminary character of theory, and, in combination with psychic matters, appears as a practical occult science of which

(1) [A Māyā-rūpa, formed at will, by the trained will, out of mental matter, and capable of being changed and adapted to varying conditions by the same will. A Dēva or Devī normally uses such a body, when functioning in the three worlds, but a high Devī, such as Sarasvatī, would have the Jñāna body spoken of later, and the Manomaya Dēha she speaks of would be put forth from it. A.R.]

(2) A yojana is about eight miles.

(3) [Knowledge-body. A cosmic body formed by the aid of Sarasvatī. Occult students will recognise its nature from the experiences related, and the hints given in a later note. A.R.]

the lay world has no knowledge. This difficulty occurs again and again throughout the text and the reader should carefully bear in mind that the present English abstract can in no way claim a certainty of accuracy in the summary of these portions such as it does in dealing with the mere descriptive or narrative portions. The reader should himself undertake further research and satisfy himself independently if he is interested in the subject)

CHAPTER V

The Story of Lila (continued)

Hand in hand they went beholding all the wonders of those depths, profound and pure more shoreless than the ocean more transparent than the good man's mind. Passing through the zones of clouds illumined by the ceaseless play of the lightning and of the atmospheric currents flowing high above, they crossed beyond the orbit of the moon. Then Lila saw new sights, and felt all the immensity of space empty despite its countless millions of orbs. This was the giant pathway of the Gods and the Titans. Siddhas passed them on Vimānas⁽¹⁾ rushing with a whistling sound so dense it could almost be grasped by the hands. Planets and comets speeded by Yogins and Dikinis⁽²⁾ creatures of strange and monstrous forms, Siddhas and Gandharvas⁽³⁾ circled around. Here they beheld the city of the Rudras there the abode of Brahmā. In one part were flaming Suns creating constant day, in another reigned a darkness dense as the heart of the rock. Now they witnessed great battles between

(1) Heavenly cars.

(2) Female azeotets and goblins

(3) Super human beings and heavenly maidens

the Dévas and the Daityas⁽¹⁾, and again the clash of a hundred comets hurtling together. At times they went through space glowing with quenchless heat, again through parts freezing as mounts of snow.

Passing thus through many scenes of marvel, seeing many worlds with many forms, they came finally to successive enwrapping shells of earth and water, fire and ether, each ten times as large as the preceding, and through them passed beyond the limits of that Brahmānda⁽²⁾.

Then they came to another world passing through similar enwrapping shells, in the reverse order (ethersphere, atmosphere, photosphere or igni-sphere, and hydrosphere), and lighted on the earth that was in the mind of Sarasvatī⁽³⁾.

There they saw, themselves invisible, the house of the brāhmana, its men careworn, women with weeping faces, servants cheerless, painful to see, like flowers with withering petals—all for the recent loss of its head and master.

(1) Gods and Titans.

(2) Egg of Brahmā, i.e., universe or system.

(3) [The lesson given to Idā by Sarasvatī was of the most instructive character. It is a peculiarity of the JĪhva-body that it can function on any plane and a body of the matter of any plane can be evolved from the root of that matter in itself. It appears that a minasie Mayāvi Rūpa similar to the Manomaya Peba of the Dēvi was evolved for a flight through space. For in the Mayāvi Rūpa, subtle as may be the matter of which it is composed, a sense of passing from one place to another, however rapidly, is experienced, while in the JĪhva body itself there is no such sense of motion. "The quenchless heat" experienced in passing near or through a forming incandescent world and the cold radiated from a dead one, should be noted. The "enwrapping shells" are appearances caused by different dimensions of space. They had begun their flight amid the archetypal worlds of the upper minasie levels, where the great creative activities are at work, and the wars of the Gods and Titans are waged, and they sped onwards through the lower minasie regions to the astral, dropping finally to the physical plane. A.B.]

Then the wish arose in the mind of Lila : "May these folks, so full of sorrow, see the Goddess and myself wearing the ordinary shape of women " And forthwith it was so, and the people of the house thought that they beheld before them Lakshmi and Gauri, the Goddesses of Wealth and Health, and, headed by Jyeshtha, the eldest son of the dead brahmana, they bent before them and laid flowers at their feet. The two then questioned them why they were all so sad, and Jyeshtha answered "My parents, who were the heads of this house, have just been taken away by death, and therefore are we sad, and not we only, but the whole village, so good were they to all. Even the creepers in the surrounding woods are restless in their sorrow and make gestures of pain with their leafy hands, and the rivulets of the neighbouring hills fling themselves from heights to the rocks below and shatter themselves into a hundred fragments, all for the bitterness of their great loss. Do ye something to relieve our sorrow. Vision of the great Ones should not go in vain."

Lila touched the son on the head with the palm of her hand and a great peace came over him. The other members of that household, too, forgot their trouble in the joy of seeing these two heavenly forms, and cheerfulness came back once more to that desolate home.

The two then vanished from their view, and Sarasvatī asked the wondering Lila : "What more wishest thou to see and know?"

And Lila asked "Why could I not be seen by the people of that world wherein my husband dwells after the death of his Padma body?"

Sarasvatī answered "Because thou wert not then as yet a Satya Sankalpa(¹), which condition is attained only by

(1) A state of consciousness in which things are seen as they are, in their true nature. Etymologically, one whose ideation becomes real, imagination true, 'whose thought becomes realized."

practice and the perfect realisation of Advaita, non-separate-ness, non-attachment to one single body, the not-feeling of an unbreakable identity with the body of Līlā. Thou hast now become such a Satya-Sankalpa and if thou goest now to that world of thy husband thou mayest be able to hold converse with him."

Līlā : "What great wonder is this ! In the space enclosed by these house-walls lived my husband, the brāhmana. In this same space are situate the domains of Padma, and he lived and died in this. And in this same space, too, is he again a greater king with wider sovereignty."

Sarasvatī : "Yes, O daughter ! And yet at the same time are the three worlds distinct and separated by thousands of millions of yojanas ! Thus are there vast worlds all placed away within the hollows of each atom (1), multifarious as the motes in sunbeams. Which husband wilt thou go to now ?"

(1) [Here we have an allusion to one of those occult truths that are what the French call *inconcevables* to the ordinary mind. The atomic sub-planes—I am obliged here to use the exact terminology of Theosophy—taken together make up one cosmic plane, that of Prakṛti, and interpenetrate each other as do ethers, gases, liquids, and solids, here on our physical plane. A man able to rise to the state of consciousness (Satya-Sankalpa) in which a cosmic body is used, would not need to "move" in order to be conscious of any point in the prakṛti cosmic plane. Images of all the compounds into which they enter are thrown up in each atom, and he can study in the atom the existences of the plane to which the atoms belong. [But if he goes out in a manasic Mūlāḥīlāpa he may traverse the fields of space wherein are rolling worlds composed of the materials of the sub-planes of our planes, and so pass through thousands of millions of miles. Sarasvatī and Līlā have been thus travelling, but Līlā now discovers that she can by the Satya-Sankalpa vision see the realm of Padma in the house of Vasiṣṭha. An illusory sense of travelling may be felt in the ākāśa sharīra (cosmic body) even without moving, for the mind seems perceptions with incredible rapidity when it leaves from the heavy vehicles it uses in the lower worlds;

Lilā - "My memory comes back to me ! Eight hundred births have I passed through, I see, since my descent from Brahmā I was the wife of a Vidyā-dhara⁽¹⁾ in the distant past And, step by step, by growing grossness of desire, I fell into vegetable and animal forms I call to mind that I was once a creeper in a Muni's Ashrama⁽²⁾ And by that holy influence I rose again And once I was a king, and then I fell again because of sins Ah ! the marvels of these many births ! I have slumbered sweetly as a bee on the soft petals of a lotus, and feasted to satiety on its pollen and its honey As a bird I have struggled hard against and broken through the net of the horrible fowler, even as a weak man may break with difficulty through an evil addiction From rock to rock have I leapt as a deer with beautiful eyes in the mind-stealing scenes of wooded hills, till I was shot down by the cruel arrow of a Kirāṭa⁽³⁾ I have also floated on the ocean billow as a huge turtle, and again as a giant fish I have been a Pulinda⁽⁴⁾ on the banks of the Charmanvatī⁽⁵⁾, singing and drinking the fresh juice of the cocoanut. I have known the deepest loves of youth on the golden jewelled table-lands of Mīru, and have also lain on costly couches shivering with sickness like a moon beam on unsteady water "

Conversing thus the two passed out of the house of the brāhmana, and Lilā recognized the things of that past life of when it opens up new avenues of perception objects flash along them to which the mind successively responds and this gives a sense of motion Compare the illusory motion experienced by a person in a stationary train when a moving train passes Consciousness may change without change of locality, and we are where we perceive, space being as illusory as time. A. B.]

(1) An aśraṭa being, 'holder, possessor, of occult sciences'

(2) An ascetic's woodland abode (3) A man of a hill tribe

(4) A woman of another hill tribe,

(5) A river in India now called the Chambal.

forest that seemed extensive as space itself. Far as the eye could reach, the long lines of naked sword blades gleaming battle-axes, lances and arrow points, quivered and rattled with the tense excitement of the warriors. A moment each proudly awaited the first stroke from the other, and then the two armies rolled into one with the roar of meeting oceans.

Lila saw it was her hero-husband righteously resisting the invasion of a hostile king. They only are the heroes—Shuras—who fight truly and honourably in a just cause, or in obedience to their righteous king and master, and such only go to heaven, not they who fight falsely, without good cause however, brave(1).

And all day long the battle raged and roared, and soon the ground was spread with mounds of dead rising from thick unwholesome pools of blood and crushed and mangled flesh of men and beasts. The carcasses of elephants arose like islands from the surface of that sea of death, pieces of shattered cars drifted about like spars of storm wrecked boats. And shrieks of agony rang everywhere and cries for father, mother, brother, friend, and frantic calls by leaders to their hosts to save the wounded and not trample down their own.

But with the sinking sun the slaughter slackened. The greater part lay dead or wounded. The rest were tired and worn. Emissaries went to and fro. Both sides agreed to cease hostilities for the night. White flags were floated out. Shortly the evening moon shone on a sickening scene of death and desolation, where the morning sun had lighted up a gorgeous show of bravery. Women wandered over the field

(1) It must be remembered that "righteous war" was the highest duty of the *kshatriya* the warrior and death in such a war as the gate of *Brava* (heaven) might therefore well figure in a king's heaven. Etymologically *kshatriya* is he who protects the weak from being harmed and hurt by the strong, *kshat* (to protect) *triya* (to be).

of battle searching for their husbands, and when they found them dead, slew themselves with the weapons that had stricken their loved ones. Filthy carrion-beasts and creatures of the other spheres, Yakshas, Pishachas, Virupakas, Kumbhāndas, Rikshasas and Putanis, Vēṭalas and Kushmāndas⁽¹⁾, prowled about and fought amongst themselves over the corpses.

Leaving the scene of the battle, the two entered the palace where Lila's husband was seeking a moment's rest from the day's toil in sleep. They entered through the walls, which offered no obstruction to their subtle forms. There is obstruction only for the Ādhi bhautika(²) bodies filled with the fixed consciousness of length and breadth and grossness, filled with the thought, "I cannot enter here, I am resisted."

A holy influence spread through the sleeping-chamber of the king as the two beings entered it, and under its soft touch the king awoke with a new sense of gladness. He saw the two Apsarā forms⁽³⁾ and offered them handfuls of flowers from the vase standing beside the bed, in welcome and in salutation. The king's chief minister, resting in that same chamber on that rest less night, also awoke and greeted them.

The Goddess then addressed the king: "Who art thou, O king, and born of whom?"

The minister answered for the king: "My master, king Vidurāja, is the tenth descendant of king Kunja-rāja of Ikshvāku's line. And he and I have this day found the fruit of our past good deeds in this high and holy vision of you."

(1) Names of varieties of elementals and elementaries, ghouls, goblins, imp, fiends, demons, browies (evil and good), etc.

(2) Physical, composed of physical elements.

(3) Celestial forms, made of the sun's rays, by which the waters ascend and descend as vapor and rain.

Sarasvatī addressed the king again: "Rājan! king!, call back to mind thy previous births," and laid her hand softly upon his head. And at the touch, the darkness that enwrapped his heart gave way, and luminous memory rose up within him. Reeling and swaying with the wonder of that memory, as on the surging surface of the ocean, the king exclaimed: "I see the overpowering Māyā of Samsāra! What is this, O Dēvi? It is not quite one day since I forsook in death my Padma-body, and yet I here have passed through seventy years of infancy and youth. I can remember my grandfather, and when I was but ten years old my father went away into the woods as a Pari-vrāt⁽¹⁾, installing me as king, and many are the acts I have passed through. I see now that this present world of mine lies enclosed within the world of Padma, and that again within the world of Vasishtha; and also that the Kalpas of one world are fractions of the Kshanas of another⁽²⁾. And all is the play of Consciousness."

"Yes, it is so," Sarasvatī said to the king, and added: "We would go now as we came. I came to thee at the request of Līlā."

Here Rāma asked a question of Vasishtha. "From all this it would seem that the dream-world seen during sleep persists even after the sleeper has awakened?" And Vasishtha answered him: "Yes, it should be so; for wherein is the difference between the waking world and the dream world? The mutual relations of the seer and the seen, and also of the seer and the other men and women, are the same in both. And this is what Sarasvatī said to the king. And Vildāraṭha begged of her that her compassion should not leave him profitless and that he too might go with them together with his young and childless wife and the minister."

(1) A wandering ascetic.

(2) The ages of one are the moments of another.

Sarasvatī: "It shall be as thou wishest. Thou shalt go again to the Padma-world and animate again the body of Padma. But before this happens thou hast to die, warring against thy present enemy. The way is not the same for all."

And even as they were so talking, there entered at one side, hurried messengers reporting that the enemy had broken into the capital, and at another came the youthful queen of Vidura-ratha, full of tears and terror, trembling in every beautiful limb and saying that the anjah-pura⁽¹⁾ was also being attacked from behind.

Hearing these things the king arose in haste and said to the two Dévis, "With your leave I will now go out to do battle with the enemy. This is my wife. May she remain near to your holy feet." And saying this, the king went out of the palace with flaming eyes like those of an angered lion.

Lilā then noticed that the new-come queen was the very image of herself in outer appearance, and eagerly she turned to Sarasvatī and questioned. "How is this, O Dévi? How is there this double of myself? How also are the ministers and many of the prominent citizens and warriors the same as in the Padma-world? How can these be in two places at the same time?"

57/ Sarasvatī: "The consciousness, Jñapti, realises its own objects. Chit⁽²⁾ takes on the form of its objects even as Chīta⁽³⁾ takes on the form of its objects. Dreams are the apt example. Thy husband has attained here in this world the objects bearing which in mind he died in the Padma-world. Dreams are very real to the dreamer. They are all unreal to him when he wakes. So may the waking world be real and unreal. Such is the law of Pralibhā—Imagination—which is

(1) The inner, or women's apartments.

(2) The higher consciousness, a synonym of Chit.

(3) The desire mind.

of the nature of the all pervading Ātmā [Whatever image arises as existent in the Vyōma(¹) which constitutes the Ātmā of the king, that image also arises as true in the Ambara (space outside) This is how this second Līlā appears by birth from re flexion in the imagination (Pratibhā)(²) But soon thy husband Viduratha shall abandon his present body and go back to his old Padma form "

The new Līlā heard these words and bending her head and folding her hands in soft entreaty, she spoke to Sarasvatī "All my life have I worshipped the Goddess Sarasvatī with faith unswerving, and often she appears to me in dreams in the night And as she is in my dreams, such art thou in appearance now before me I do believe thou art the same and if thou wilt permit me, I shall make now my long-deferred request."

Sarasvatī recalled to mind her long devotion and said to her "I am well pleased with thee, ask what thou wishest " And she asked "Wherever my husband goes after abandoning his present body in battle, there may I too go in this same body of mine " And the Goddess said "Yes "

The older Līlā heard, and with doubt shaken m and she asked the Goddess "They that are Satya Kūma-s(³) and Saṅya-Sankalpa-s(⁴) like thee, to them all things are easy Why then, O Goddess ! didst not thou take me in my old body to the village of the brāhmaṇa, or bring h m hither ? "

Sarasvatī replied "Līlā of the bright complexion [I do not anything for anyone, in truth It is the Jīva itself that procures all desires I, Jīva(⁵) the Adhi-śvara the ru ling

(1) Literally atmosphere but here the inner space which is fullness, sometimes called the Chīd ākāśa in the heart

(2) Prati, in front facing and bhā, to appear to shine; what appears in the mind

(3) True-killed.

(4) True-imagined

(5) Awareness

Goddess, of Consciousness, Samvit, simply give voice to it⁽¹⁾. The Chit-Shakti⁽²⁾ inheres in every Jiva as the power of that Jiva, and every Jiva secures its wishes by means of that power. Nothing gives anything to a Jiva except the persistent effort of its own consciousness. [Its own Chit becomes the God that brings fruition of the effort.] Thou hast ever craved for Moksha really, for thyself and thy soul-companion, Padma, and therefore have I taken thee through ways that will bring thee and him to that. Thou shalt learn more about this afterwards”

While the women were conversing thus, Vidūratha fought with Sindhu in the night. And sounds and cries of murder and of rapine rose upon the air. Houses caught fire. Women and children, with their hair and clothes aflame, ran helpless in their agony. Warriors died by thousands. But ever the clash and clang of arm and armour continued, and the forces of Vidūratha weakened. The two Līlās saw this, and asked Sarasvatī: “How is it, O Goddess! that, even with thy favour, our husband prevails not over his foe?” २

And Sarasvatī answered: “Vidūratha and his rival Sindhu both have made worship of me. And the former ever carried wish for Moksha in his heart, and the latter wish for victory⁽³⁾”. And whatsoever the worshipper of me, Jñapti, wishes of me, that only can I give to him.”

And as they talked and the battle raged, the sun arose out of curiosity to see that sight. Bravely the King Vidūratha

(1) The gods and goddesses simply administer the law, bringing the person to the place where he meets the objects he desired. And so again it is said below (l. 23-24 *infra*) that Sarasvatī can give only what is really wished—not what is merely asked.

(2) Thought-Force.

(3) A significant statement, throwing light on the “troubles of the righteous”. If a man profoundly desires spiritual evolution, he must accept that which brings it, and worldly gains blindery rather than help.

fought as a kshattriya and a king should fight, and many times he worsted his opponent Sindhu.

And after human weapons were exhausted, they fought with Astras⁽¹⁾ till both armies were destroyed. At the last, having consumed each other's war-cars with the Agney Astra⁽²⁾, they fought again with swords till the keen straight edge of the sword was as the edge of a saw with the myriad dents of strokes of blade on blade. And, in that combat, Viduratha fell covered with wounds, and as his men brought up another car and tried to take him away, Sindhu made another stroke which nearly severed his head from his body. And in that state they brought the dying king into his palace, and there beholding him, the younger Līlā fell fainting upon the floor.

The cry went forth that the king had been slain by the enemy. All was terror and disorder in the city. Plunder, violence, and lawlessness reigned for a while supreme. But shortly the victor king was installed as Ruler of the country, and issued laws angy, and there was peace again.

Meanwhile Līlā saw her husband lying all unconscious, only a breath remained in him. She spoke to Sarasvatī: "Mother! my husband is about to leave this body."

Sarasvatī: "Yea, so it is! But dost thou realise that all this fearful battle, all this city, all this world, is a mere dream existing in the space within thy palace in the Padma-world; that all that Padma-world again occupies but a small portion of the space within that little village-home, ensconced amongst the Vindhya hills, and tenanted of old by the brāhmana Vasishtha and his wife? All these three worlds, with thee and me and this, are dreams. All is Illusion. But, were

(1) Celestial (or, rather, infernal) weapons.

(2) Fire-weapon—the "vril" of Bulwer Lytton, or the "fire-bombs," "incendiaries," "flying bombs," "rocket-bombs" etc. of World war II, now raging (1944).

there no dreamer, there would be no dreams. The Ātmā is, only the Ātmā is, and all this infinite display is its vibrations. There are whole worlds hidden away in single atoms (Chid anu); and there are atoms in these worlds, and worlds again within these atoms, even as in the plantain stem are folds in folds. Unto that one of all these endless worlds in which the body of Padma lies, the other Līlā has gone on already. She reached it even when she swooned away at sight of the blood-covered body of Viduratha."

Līlā: "Tell me, O Dēvī, how she has gone on, and how the denizens of that world behold her."

Sarasvatī: "Listen and I shall say. All this world and its occurrences are experienced as a dream by Padma in that world. And that other Līlā is his dream, as art thou too. Indeed we all are dreams unto each other. Only the being, of the Great Consciousness (Mahā-Chi) Jñāna Samāhṛīḥ) gives being to us all. [The reason of the consistency (Aika matya, co-incidence) of the thoughts of each and all is this. Each Jīva is the reflection of the Mahā-Chi (the Great Consciousness), and the Nature of that which Nature is the Great Destiny (the Mahā-Niyati) regulates and predestines all experiences of each and all, and thus all Jīvas perceive each other mutually reflected (1).]

(1) [This passage should be read with the later one (p. 76) on the awaking of Brahman "And when it awakes again sun and moon." The nature of things is due to the root form assumed by the Divine Consciousness for a universe, and the similarity of the impressions of which Jīvas are conscious is due to the relations established between them, and to their identity of inner nature. As hydrogen and oxygen brought from any distance will under certain given conditions unite to form water, so will Jīvas encased in similar vehicles receive from a given object similar impressions. These root-forms are imposed on the universe, and Jīvas cannot get outside them any more than they can escape from the Time and Space imposed on them as limitations of consciousness. In fact is

'And so this other Lala has thy form because thy husband ever thought of thee and she developed shape according to every J'va the one Self is thinking, feeling acting under these limits laid down for that universe at its inception because of this and because all are encased in vehicles shaped according to the root forms and are subject to the ideas of Time and Space common ideas and common sense arise causing an illusive feeling of reality When the subject is studied on the mānasic plane it is noticeable that the forms created by different Jivas of a common friend are by no means identical although showing a broad similarity each is an image the reflection in mānasic matter of that friend due to the modification of consciousness caused by that friend in the seer's mind and a ray from the Jiva animates each In this there is nothing new no increase of illusion On the contrary in the physical life these forms equally exist and each man's concept of his friend is to him his friend himself but on the physical plane this multiplicity is hidden by another veil of illusion due to the sense relation between the two physical forms of the friends when this extra veil is removed, the multiplicity becomes patent The reason why the multiplicity of forms does not arise here is the stubbornness of physical matter Long continued and strong thought may however produce a form perceptible by the physical senses the double of the original and in outer appearance indistinguishable from him The phenomenon is rare for it needs concentrated thought and where it has occurred that concentration (at the present stage of evolution) has been brought about by passion

We may say that there is but one imagination that of the Self and each Jiva is as imagined by the Self (imagination-creation) then each Jiva, thus seen by the Self thinking as Jivas appears in manifest reflections, as many as the Jivas with which he comes in contact the variations being due to reflections in the mental media which reflect Thus the moon is one, but may be reflected in the heaving sea the quiet lake the rushing torrent the interstices of a weed-covered pond a sheet of glass a cup of ink a piece of metal a white wall, etc. Each of these reflectors if capable of thought could only be perceptions of the moon as reflected in itself the reflections would be very different yet the moon is one.

Looked at thus the somewhat mysterious statements of Saravali (p. 72) "Whatever image arises as grist from reflection in the

his thought. Then she worshipped me as thou hast done, and prayed not to be widowed any time. I granted her that prayer, and so she had to die before Vidyārāṭha and now she has passed on to the Padma-world, and there her form is even as it was here. After quitting this body she went forth into space, and there she met a virgin whom I sent to guide her, and who led her through the stretches of this Brahmānda, through its elemental shells, into that other Brahmānda, where the Padma-world is situate. There she saw her husband, believing she still retains the body she was wearing here; and Padma, too, reviving, beholds her, and she and they and all the retinue about the palace regard each other as before the death-swoon of king Padma."

Līlā: "Why did she not go on in this same body? Such was thy boon to her."

Sarasvatī: "Unenlightened beings may not go to Siddha-worlds in their own bodies, even as shadows may not go into the sunshine. Such are the laws fixed at the first creation, and they may not be transgressed. While the man believes, 'I am composed of earth and cannot fly in space,' truly he cannot do so. It is enough that she believes that she has retained her own old body, this is all that can be done by boon or curse."

Sarasvatī continued: "They that know what it is most worth while to know, and also give themselves up to the

Imagination" becomes intelligible. There was one Jīva called Līlā, using the vehicles created by the imagination of the Jīva called Padma, in the astral, Vidyārāṭha in the mānasic, world; so the vehicles Padma and Vidyārāṭha were created by the imagination of the Jīva called Līlā in both worlds; the relation between the Jīva was enduring, the vehicles were merely the reflections, in the outer space, of the action in the consciousness of each due to that relation.

The worship of Sarasvatī by the "two" Līlā, and the prayer uttered by each, are interesting as showing the identity of the Jīva manifested in both. A.B.]

highest Dharma, they only gain the Āti-vāhika worlds⁽¹⁾; not others. The Ādhi-bhautika body, whose very nature is a false illusion—how may it endure in the True? The other Lilā knows not that which should be known, but only clings unto what she thinks her highest duty, and therefore has she gone to her husband's imaginary city in the manner in which she has gone there."

// Lilā: "Aho! I understand this not. How came there to be a law ruling the birth and disappearance of things, and how again an utter absence of such Law! How come Sva-bhāva-s,⁽²⁾ natures of things, to be so fixed? How is there Sattā-existence in any objects? Why is fire hot and earth inert and the snow cold? What is the being of Time and Space? Whence these perceptions of existence and non-existence, of grossness and of subtleness? How came some things to grow upwards and high, while some remain dwarfed and supine? Why and how are there any Laws of Nature?"

Sarasvatī: "During the reign of the great sleep of Mahā-pralaya, Brahman alone remains as Endless Space and Peace supreme. And when it wakes again at the end thereof in the form of Chit (Consciousness), it thinks unto itself, 'I am a speck of Light,' even as thou imaginest thyself of any form thou pleasest during dreams. That speck of light again assumes unto itself Extension, 'I am large.' That mass, false in reality, becomes the Brahm-āṇḍa. Within that Brahm-āṇḍa, Brahman thinks again: 'I am Brahmā,' and Brahmā forthwith becomes the Ruler of a vast mental empire which is this world. In that first creation, Consciousness took many forms; and the root forms that Consciousness assumed in that Beginning—they persist unchangeably throughout the Kalpa. That is the Destiny which is the Nature and the Law of things, while that

(1) The worlds beyond, the higher worlds.

(2) 'Self-beings', 'own-beings', essential characters or natures.

Primal Consciousness shall last. [It makes what are our space and time and basic elements. It makes them what they are out of Āsat(1). That Destiny has also fixed the spans of human life, varying in various Yugas, Ages, Epochs, with variations in the grades of sin and merit."]

Līlā : "Tell me more of Death, O Mother !"

✓ Sarasvatī : "Three are the kinds of men at time of death : (a) the ignorant ; (b) the man of practised Dhāranā (concentration) ; (c) the man of Yukti (developed reason, or Yoga). The latter two, after abandoning the body, go as they please. The first suffers. Tied to desires and longings unsatisfied, his condition is truly pitiable. With intelligence unpurified by Shāstras(2), or by association with the good, he burns internally with terror and confusion, even as one fallen into the fire. After passing through the pains of dissolution he has memory of the past, and experiencing the swoon of death he beholds himself in another body, in another world, with sky, and moon, and day-light ; and then is called Prēta (3). Six degrees are there of the Prētas, with many farther sub-divisions. The lowest, grossest, and most evil undergo a swoon, and imprisonment of consciousness as in the heart of a rock, for a whole Vatsara(4). Others have pleasant times. And so each kind and grade of Prēta has its own appropriate experience. And when their time is ripe, then on the shoulders of the wind and ether are they borne into the fruits and grains of cereals and plants, thence into the hearts of men, and finally into the wombs of mothers, whence they take their birth again as human beings. And all this process is repeated many times, till all shall pass into the final Peace, unswervingly, in the vast course planned

(1) Unreality, non-being.

(2) Scriptures, Sciences.

(3) From pra, beyond, and ita, gone ; 'gone away', 'departed'.

(4) Year.

out at the beginning of the Sarga⁽¹⁾ by the first Praja pati⁽²⁾. In the meanwhile, most Jivas are self centred so completely that they are oblivious of each other, and feel not each other's common Jiva hood, even as men that dwell on the shores of the southern ocean know naught of the men that inhabit the shores of the northern or as the toad that lives in the core of the mountain-stone knows not of the frog that croaks in the stream of the valley "

CHAPTER VI

The Story of Lila (concluded)

Sarasvatī, "But see, Viduratha has almost passed away, and is even now entering again into the heart of Padma lying on the flowers

Lālā "Devī ! let us follow too by the same path by which he goes "

Sarasvatī "He goes in the Chin maya⁽³⁾ form by the path laid out by his desire. Let it be as thou sayest, we too shall go by the same way. To counteract each other's wishes would surely loosen all the bonds of love "

And as they spoke thus to each other, the eyes of king Viduratha turned inwards, the lips grew dry and white, the whole frame took on the colour of sere leaves, the breath came thin like sounds of wings of tiniest bees, the limbs grew motionless like carved stone, and all at once the Jiva quitted that body, as birds quit falling trees, and soared into the skies. With their luminous vision, the two Sarasvatī and

(1) Manifestation

(2) Lord of creatures. For some idea of the Great Plan study H. P. Blavatsky's *The Secret Doctrine* and also any one of the great Purāṇas Bhāgavata, or Śrī Bhāgavatā or Viṣṇu, or Vāyu, or Mārkaṇḍeya, or Matsya or Kūrma

(3) Astral body

Lilā, saw the Jiva set itself upon the surface of a stream of air, and begin its long journey through the vast expanse of space. They followed after it as two young bees a streak of fragrance stolen by the wind. [Shortly the consciousness of the Jiva awoke with the oblations offered by Vidūraṭha's relations, even as the sleeping scents of blooms awaken with the morning breezes ; and, imagining a body to itself, it saw the messengers of Yama⁽¹⁾ leading it to his abode. Yama saw the new arrival and said : "No evil acts are his, but only good ones, and he has won the favour of Sarasvaṭī. He has to go again to the body of Padma. Let him go, therefore." And Yama's messengers permitted him to go ; and he, followed by the two others, swept on again through various regions till they came to the world, the lands, the capital, and the palace of king Padma, and entered it as minute currents of air enter a budded lotus.]

There they saw, sitting beside the body of Padma, and fanning it with a jewelled chamara⁽²⁾, the Lilā of the Vidūraṭha-world, beautiful as there, wearing the same bright dress and ornaments, pale with intentness on her husband's face, voiceless, resting her cheek on her left hand, like the new risen moon held on the edge of a tiny silver cloud on a starless night in the early spring.

They saw not the body (Lilā's own) which the enlightened Lilā left behind when starting on her journey to the other world, and on being questioned, Sarasvaṭī said to Lilā : "These palace-maidens have been keeping watch over king Padma's body, for a whole month now, as they count their time, and thy old body fell lifeless after a fortnight. The ministers mourned over it, as for thy death, and gave it to the Sacred Fire, and did the last rites of the Vēdas for it. Seeing thee again and the new Lilā they shall only think that thou hast come back from

(1) God and Lord of Death.

(2) Fan, which, made of the tail-hairs of the chamois or yak.

the other world by a great miracle, and brought a fair companion with thee too. Their thought shall reach no further."

With this the two made themselves visible to the new Lila. Startled from her reverie by the sudden light that filled the room, washing its walls with liquid gold and making it look as if hewn out of the moon, she saw the glorious forms and prostrated herself before them, and then explained that she had come on in advance of them after her temporary swoon, had seen her husband sleeping after the fatigue of the battle, and so had not awakened him.

✓ Sarasvatī then permitted the Jīva of Vīdurāṭha, whom she had detained for a while, to enter into the heart of Padma through the nostrils, and it entered there, carrying within it its hundred Vāsanās, desires, even as the ocean carries in its deep heart its treasured gems. And therewith, like a withering lotus at the touch of the first rain drops, the body of Padma revived, the sap of life flowed in the limbs again, and they shone forth with recovered brilliance and softness like new leaves under the breath of spring. He unclosed his eyes beautiful and pure, with starry pupils, rose, towering like the Vindhya mountain, and, sitting up in bed, called "Who is there?" in tones sonorous as the distant thunder. The two Līlās advanced and bent before him. Seeing these two beautiful images of each other, the king was much astonished and enquired what had happened. The elder Līla then explained "I am thy elder queen, O husband I, bound unto thee inseparably (as word to meaning, and I have earned for thee thy second queen, this younger Līla (1). And she that sits on the great throne of gold beside thy couch is the

(1) Līla means Play Pastime. The World Process is the Self's Play Pastime Drama. To know it as Play is Wisdom Vidyā, the enlightened Līla to feel it as real, is error, A vīdyā the younger Līla. The father begs the latter. Wise God, and all things else add themselves.

Goddess Sarasvatī, by whose favour we all meet again". The king arose and bowed at the feet of the Goddess, and prayed: "O Goddess, give us wisdom and enlightenment." And Sarasvatī blessed them all and departed, saying: "Be ye happy" And thereafter all was gladness and rejoicing throughout the kingdom, and people wondered and conversed amongst themselves how the great love of the queen had brought back the king and her own life twofold from the other worlds. And the king and the two Līlās reigned wisely and well, for eight myriads of years, and then all passed into the peace of Vi-dēha-mukhī.⁽¹⁾

CHAPTER VII

Consciousness

Vasishtha said: "Thou must have gathered from the tale of Līlā, Prince I, that the feeling of solidity, which makes the world around seem independent in its realness, is also but mere Consciousness, as much as the feeling of tenuity or liquidity. All this multifarious universe is nothing else than the play of a Single Point of Consciousness, which encloses and contains within itself all Self and all Not-Self and all their mutual interplay, in all-Time without limit, past, present, and to come, in all-Space without periphery, here, there, and everywhere. What the Consciousness imagines strenuously, that it feels as real. If it will imagine to itself a solid body standing before the impassable barrier of a wall of rock, to that body the rock is truly an impassable barrier. If it will, by equal stress, eliminate solidity from both, they will no longer be a bar and a resistance to each other. If it will rush through the whole experiences of a Kalpa in a single moment,

(1) Liberation, body-less deliverance, complete dissolution of all, even the subtlest material standing, and perfect merging into Parama Ātma, without any remnant of any separating body; pari-(or para)-nirvāṇa, in Buddhist speech. See p. 42, supra.

that single moment is verily a Kalpa. If it will spread leisurely the experience of a single moment over the time covered by a whole Kalpa, then that Kalpa is, to that Consciousness, no more than a single moment. Lavana passed through a hundred years of life in a single night. What is but a Muhūrta⁽¹⁾ to the Lord of creatures. Brahma of the winged Swap that is the whole lifetime of a Manu what is the whole lifetime of a Brahma is but as a day to Vishnu of the Eagle and the Whirling Discus and what, again is the whole life period of a Vishnu is but a day of Maheshvara of the Four Footed Bull⁽²⁾. And he who is firm fixed in Nirvikalpa Samadhi⁽³⁾ knows neither night nor day. Time and lapse of time are naught to him. See in this world how Consciousness doth ever make reality. Practice makes sweet bitter, bitter sweet. Persistence changes foe to friend and friend to foe. Strange things, new sciences, the ways of Japa⁽⁴⁾ and of meditation seem so hard at first, practice persistent Consciousness, makes them all easy.

(1) A period of time equal to forty eight minutes

(2) Ordinarily the Purāṇas indicate that the Brahmā Vishnu and Shiva of each world system are co-equals and co-peers. But the Mahā Vishnu of a larger system may have many Brahmās of smaller systems within His jurisdiction, the Mahā-Shiva of a still larger system may rule over many smaller Vishnus and a Mahā-Brahmā over Vishnus and Shivas ad infinitum (see the Pranava Pada). Some of the visible stars are millions of times larger than our Sun. Our whole Solar system is as a single planet in a larger that again in a yet vaster ad infinitum an endless Hierarchy imposing higher and higher Unity upon greater and greater Multiplicity. Vehicles and weapons are symbolical.

(3) Meditation without a definite object in which the self is intent upon the Self the Subject Alone.

(4) Repetition of the same word or words over and over again carried from the waking into the somnolent and then the sleeping condition, to produce certain psycho-physical effects or with reflection on the meaning of the words, to bring metaphysical comprehension.

petrified Gaunt is her frame like the drought-dry forests of the Vindhya hills Mighty is she and her eyes are as flaming fire, for never is her hunger satisfied Black is her garment too as if woven out of the densified nights of the rainy season Fogs and mists enwrap her clouds rest on her head bones and skulls bedeck her fearsomeness

The meat that she obtains extinguishes not the fire of her hunger even as the ever pouring stream of salt waters quenches not the fire of the sea volcano Therefore she once thought within herself If I could only swallow all the teeming people of the land of Jambū-dvīpa⁽¹⁾ in a process as unceasing as my breath then perchance my hunger would be stayed And yet it is not easy to prevail against a people guarded well by mantras⁽²⁾ medicines clean ways and charities and worship of the gods But Tapas⁽³⁾ brings about things most improbable therefore let me make great Tapas

Ascending a tall peak untrodden by other creatures, she stood on a single foot immovable till she became as a part of the rocks around A thousand years elapsed, and Brahmā Cosmic Mind Embodied appeared constrained by that long self-denial, to bestow on her the boon she craved O daughter Karkatā! thou art the glory of the Rākshasa race He said "name the boon thou cravest" She pondered long and then replied O Father of Creation! may I at will become a living needle with two forms one gross and one not such, and may I have the power at will to enter into the hearts of creatures and suck away their lives" Be it so He said and added: "Thou shalt be a Śchakā⁽⁴⁾ with an upasarga⁽⁵⁾

(1) Asia.

(2) Magic chants also good counsels manāntī tries that which protects when dwell on only sage maxims, seed thoughts

(3) Austerity penance.

(4) A needle or to sew

(5) "Upasarga" means a "prefix" in grammar it also means a

men shall call thee Vi-shūchikā⁽¹⁾. In subtle form shalt thou destroy all beings that live on unclean foods, go evil ways, are foolish and ill-balanced. Thou shalt prevail against them that dwell in foul places and act in foul ways. Thou shalt enter into them, even into their heart, and seizing on the lotuses⁽²⁾ and the spleen and other organs, thou shalt slay and devour them. But if thou shouldst, by some mischance, attack the good and virtuous, then shall this manṭra help them to get rid of thee, and thou shalt fly back from them to these mountains⁽³⁾." Brahmā uttered the strong manṭra there; Siddhas, floating by, in the air, recorded it; and Brahmā disappeared from view.

CHAPTER IX

The Transformations of Karkatī and further Tapas

Forthwith the mountain-large frame of Karkatī began to shrink. In a moment it looked like only a great black cloud; then, a tree; shortly, like a human being; next instant it was but a span high; again, but as a grain of mustard; then as a dot of the sapphire-ray of the sun; and finally, invisible like space itself. Beautiful and subtle as the Brahm'(Brahman)-nerve (Sushumnā), out on its way through the Brahm'(Brahman)-randhra⁽⁴⁾ to "discharge," "an exorescence," "a protrusion", a bye-product, an evil excretion.

(1) An infectious disease, generally the cholera; also a form of the plague, the naming after the "needle" seems to have reference to the shape of the disease-microbe. The mention of fogs and mists and clouds in the description of Karkatī, similarly seem to refer to the seasons and physical conditions in which epidemics are most violent. Fr. special.

(2) Ganglions, glands, plexuses, Skt. chakras, guhas, London, nodules.

(3) Some varieties of the plague are said to be endemic in the hills.

(4) A passage through the spinal chord and brain and the top of the skull, known to the science of Yoga.

the Sun, she floated in mid space, like the drying tress points of a fresh bathed maiden

Behold the wonders of intentness in excess on any single thing ! So full was Karkati's consciousness of hunger and its satisfaction, she minded not her own great body falling off and leaving her so small and insignificant. And full of that same consciousness she roamed, and roamed in her double form, appearing now as *Āṭi vishuchikā* and now *Anṭar vishuchikā* ⁽¹⁾, ever insatiate of the lives that she destroyed. Doing her fell work she wandered over the face of the earth, driven away, now and again, when she attacked the righteous, by acts of charity and mantras, medicines and *ṭapas*. For many years she wandered thus, hiding in the dust and hidden from the light, skulking in human limbs and organs tainted with unclean living flourishing in heaps of filth in dried up ditches and in rotten straw.

At last she tired of her troubled life, uncertain hiding places, and the constant struggle, and the thought arose within her mind and gathered strength as she dwelt on it. "Did I do well to change my immense form for this small one? The tiniest drop of food now overfills me and I no longer know the taste of those large mouthfuls of delicious meats of old. I hide about in mud and mire and unclean places. Shall I remain much longer in this state? O my great legs I with which I stepped with ease from peak to peak of these vast mountain ranges! O beautiful black nails I that tore down rocks in play! O stomach! roomy like the mountain-gorge! O large and beautiful face! the broadening smile of which stampeded even my fellow *Rākshasas* with terror! O arms! the weight of which broke down the mountain pines!

(1) Literally "exterior *Vishuchikā*" and "internal *Vishuchikā*", a reference probably to various forms of the disease. The cholera and the plague have for long been the two chief scourges of the East.

Karkati Brahma gave assent, and came into the view of Karkati, and said 'Ask, daughter, for the thing that thou desirest' Reduced to the merest of the subtlest streak of the Jiva Consciousness, devoid of organs, she could make no answer, and only thought within herself 'What do I want, I who feel the fulness of the Self? I want no boons. I know all there is to be known, my doubts are fled, I stand in perfect peace, likes and dislikes have disappeared, All is as One to me' Rejoicing at her mood, the Lord of Creatures said "'Tis well that All is the Limitless One to thee my daughter! Thou desirest neither to accept nor to reject. Then let the laws of Limitful Nature take their course. The Tapas Karma thou hast done requires a consequence. So live some further time upon the earth, in thine old great frame developing it anew from thy present tinniness, as forest giants grow from subtle seeds. But having seen the Truth, thou couldst not take to evil ways again, and cause the innocent to suffer. So I ordain that for thy sustenance thou shalt feed only on the saful and impure. When thou hast thus exhausted all thy karma and lived, a Jivan mukta⁽¹⁾, through thy life, then shalt thou go to the Abode of Bliss.'

With this He disappeared, and in a moment Karkati passed back from the size of a sunbeam mote, to seed, span, cubit, human stature, towering tree and finally to that of a giant mountain-peak again.

CHAPTER X

The Question of the Lalakhasi

A touch of pleasure passed into her illumined mind at the regaining of her former frame, but in a moment she threw off the insidiously-revivifying pride of Rākshas hood, and passed

(1) Free while still living to the body. See p. 43 *supra*.

into Samādhi. Six months passed away; and then the body awoke and asserted its claims for nourishment, as it always will while life has not departed. Then she wondered; "I cannot eat unrighteous food again. It matters not to me whether this body live or die. Had I not rather let it die away?" But Nabhas-vān the Wind Sky-ranger came to her help, seeing her fixed so firmly in resolve of right, and spoke unseen: "Wander forth, O Karkati!, bestowing knowledge on the ignorant. There is no truer charity, no more precious gift, than the gift of Self and of Self-knowledge. He who gives it, gives the universe. He who gains it, gains the universe. For he who gains it, gains assurance of his deathlessness; and to the strength of that great confidence, all labours, losses, pains, are light and easy. Therefore walk the world, O Rākshasi!, endeavouring to spread Self-knowledge. And those that turn away persistently from it, shall be fit food for thee. Receiving not the Self, but throwing it away, themselves do they destroy themselves, and so no sin shall come to thee in eating them."

She thanked the Wind, rose straight like a colossal water-spout from the disturbed surface of the ocean; descended slowly from the peak into the valleys; and entered the habitation of a tribe of Kurātas⁽¹⁾ dwelling at the foot of the mountains.

Night reigned there at the time. Clouds hid the moon and stars. The darkness hung so dense, it could be almost pushed about by the hands. In that fearful night, Vikrama, the king of the tribe, was out with his prime minister to see that none disturbed the sleep of his people. Karkati beheld the two and thought: "Here is the food I look for. Let me see, though, that they have no virtue which prevents my swallowing them." To test them she let forth a hideous roar

(1) A hill-tribe.

followed by harsh words, as a crack of lightning followed by a shower of hail : "What wandering worms are ye? Are ye wise? For I devour you else!"

The king replied : "Seek not to frighten us with empty sound, but show thyself, whoever thou art : then we shall judge how to behave to thee."

Thereat the Rākshasī displayed her fearful form, that used to strike with terror even her companion-Rākshasas. But the pre-minded know no fear; and the minister addressed her calmly :

"I see thou wantest food ! Why then such great excitement for such little cause? If thou wouldst state thy wish more peacefully, it were more easy to fulfil it. The king accustoms not to turn away the really needy."

Then the Rākshasī reflected : "Their faces, eyes, and speech, show me that these two are no common men, but knowers of the truth; so let me question further." And she asked aloud : "Tell me first who you are, and doing what, here, at this time of night."

The minister explained and said, "We are abroad for the restraint of such as you, from doing harm to our people."

The Rākshasī : "O king and minister !, prove to me that you deserve your offices, or I shall swallow both of you unfailingly. The Science of the Self is the highest of all sciences, and king and minister that know it not, are not deserving of their offices. Tell me then what is that Single Atom in which millions of Brahmāndas hide as bubbles in the ocean? Describe to me that which is Spaceless Space; Thing without Substance; I and Thou at once; That Which Stands Still while Ever Moving; intensely Living though Dead as the rock; a blazing Fire that is more Cold than Ice; Light and the source of light though all Unseen; the Light by which all blind things, climbing creepers, sprouting seeds and upward-

pushing plants, all see their way unerringly, and which yet is the very depth and density of Darkness too, a flashing Moment longer than the endless Kalpas, and endless Kalpa, though but a flashing Moment, which, Evident to the senses, is yet Nought, and which, again, is verily Everything, though Unperceived of any sense, which, present Everywhere is always Ungrasped by hands that search through myriad births; which thrusts itself into those very hands insistently, when they have ceased from search, a Thing with million hands and feet and eyes, and yet Devoid of limbs, a Thing Devoid of hands which Paints all sorts of living forms on the blank sheet of Emptiness, which acts and moves and lives without a cause or motive, which makes a Multifarious Spectacle of its Sole Self, which carries all the past, the present, and the future of all worlds, concentrated in a single point within It Self? What is That which has spread out this giant Panorama of the Universe? What is That, essenced with which, thou playest, slayest, guardest? What is That, by sight of which thou art Annihilated into Deathless Being? What is That, which is both Being and Non Being? Resolve this little doubt of mine, O king and minister! They only are the wise who can supply solution of the doubts of those who question them. They are the foolish who have made themselves the slaves of sense. Are ye the latter, or are ye the former? If the latter, then, without a doubt, I swallow you, and all your people, too thereafter. Unhappy, undeserving, unpossessed of acts of past good karma, vacant of acts of merit, are the people that are governed by a foolish vicious king and foolish vicious ministers and servants of such king."

CHAPTER XI

The Answer

As the great sounds of the Rākshasi's great speech subsided

like the roll of thunder dying away in the distance, the minister took up the answer, for when the lower in rank can carry out a work successfully it is not right to trouble the higher.

'Listen O beauteous maid of nimbus size and hue! as I expound the answer to thy question in a word. As thou thyself well knowest, in thy paradoxes thou hast spoken of the Supreme Self the Param Ātmā that shoreless Ocean of all Consciousness in which intelligences form and disappear a countless numbers, like to vortices and whirlpools in the sea. It Self beholds It Self. Non-Else is there to do so. It is the resting place of all things contradictory all Pairs of Opposites antagonists ever lastingly. It moves and lapses not in Space and Time and Motion for all space and time and motion are themselves *within* its Changeless Being. It has No Motive to new act, all acts and motives are within Its Movelessness. The mother with the babe hid cosily between her breasts needs not to seek for it elsewhere. And if thou close and seal a bowl and carry it a hundred yojanas how canst thou say whether the space enclosed within the bowl has travelled also all the hundred yojanas or not? The Consciousness of a Kalpa is a Kalpa the Consciousness of a Moment is a Moment. Consciousness of Far and Near is Far and Near. Apart from Consciousness naught is, *within* it are both Aught and Naught, both Being and Non-Being.'

The minister ceased whereon the Rākshasī. 'So pleasing is this talk to me I would it were continued. Will then the king please to prolong it further?

The king smiled and replied. Let it be so! Most wondrous is that All-pervading Consciousness whose sole form and belief is the Awareness of the Non-Being of This universe⁽¹⁾, whose one Eternal Thought and vow is ab-negation of these False-

(1) "I-This-Not" see *The Science of Peace* and *The Science of the Self*, for detailed exposition of this Idea of the Eternal Ideation.

hoods of Imagination. It is the Final Goal of all the speech of the Védānta ; yet it is Beyond all speech. Ever it dwells in the Exact Between of every pair of Opposite Extremes, including in It-Self, as Mean, both these Extremes. This Consciousness alone is Final and Efficient and Material Cause of all this Drama of the World. Its Unity remains unbroken, though identical with all the endlessly Negated Multiplicity of Kosmos. Such is the Eternal Brahman that thou hast described, O virtuous maid ! It is the Atom ; it is also the Vast All. It is the Self ; it is the Not-Self too, but everlastingly Denied. Its Consciousness in the One Cause of causes. It is the very Self of every being, without the finding of which, there is no peace throughout a hundred or a thousand lives of strenuous effort ; and yet, with the finding of which naught new is gained, except final Deliverance from all Doubt".

CHAPTER XII

The end of Karkati's story

All thought of harming them, the Rākshasi abandoned finally, on hearing the wise words of the king, even as the summer-heated earth throws off its fever with the fall of the first cooling drops of rain. A great joy arose within her mind, even as the moon within the darkness of a tropic night. Her mood was beautified and softened, as black rain-clouds by the rhythmic flights of lines of snow-white herons. She said to them :

"I am very happy to have found you in this forest. Your minds are pure and lighted with the Sun of quenchless Wisdom. I would be friends with you. Can I perform some service?"

The king replied: "My people suffer from diseases of the heart, and various pains. Physicians are of no avail. They only say it is Vāshāchikā. This is one reason why I sally forth, of nights, in hopes to meet with such as you, that

either cause the ravage, or may help to cure it. If you are the former, then would I war with you with all my might, but if the latter, then I entreat your help in all humility."

The Rākshasi explained how she herself was the fell *Viśvachikā*, unfolding all her story. The king prayed to her, on the ground of new made friendship, that she desist from causing suffering to men. And she consented, saying, "It is right, and I will go back to the mountain, and cast off this ever-hungry frame of mine, rather than slaughter human beings." But the king was much perplexed and said, "While it is right that you should not molest the innocent, it is not right that the immediate consequence of your acquaintance with me should be death to you. One way appears to me, in which both ends may be secured. The criminals among my subjects, judged worthy of death, shall be reserved for you, and you shall come to me from time to time, slaying the wicked, nourishing yourself, helping the good and innocent, as those Wise with the Final Wisdom ever should."

They parted in much mutual satisfaction, with this compact, and in after time, Karkati visited the king at the fixed times for food, spending the intervals in Yoga and *Samāhi*, by the power of which she guarded the king's people from superphysical ills. And when king Vikrama passed away, she was as friendly to his descendants for many generations. When she herself wore out her Rākshasa body, and so visited them no more, then the people made a temple to her, giving her the name of *Kanlarā*, and also *Amangalā*, under which names she is still worshipped in the mountains, as the guardian-goddess of the mountain tribes.

Vasīsthā added: "This tale may help thee, Rāma, in understanding how the body and the surroundings of the body change with the changes of the *Manas* mind, how the giant hunger for the experiences of a grosser and more

definite kind, leads on the Jiva from the subtler to the denser planes of nature, and how, again, when the Jiva tires of those denser gains and pains, a converse hunger takes it back to those same planes of vast and subtle matter".

"Some little part I do begin to see," said Rāma, "of how essential Consciousness is, to the universe But tell me, Master !, how this Changeful Mind arises"

"I asked that question once, myself, of Brahmā," said Vasishtha, "and the story that He told to me in answer, I will relate to thee some other time ! But, in the meanwhile, ponder over what I have already told thee, that there is *No Change* in Reality, from the Standpoint of the One which is the Changeless Whole, including *all* the past, the present, and the future, all possible workings of all changing moods, All At Once, Here and Now, in a Restful Peace

"AUM May all cross safely over the difficulties of life, may all see happy days, may all attain to wisdom, may all be everywhere AUM "

॥ ॐ सर्वस्वरतु दुर्गाणि, सर्वो भद्राणि पश्यतु,
सर्वस्वबुद्धिमाप्नोतु, सर्वस्ववैत्र नन्दतु ॐ ॥

(1) That further story is not likely to be retold in the English language, by this writer, who has worn his present body now for seventy six years But if any reader is desirous to know, how this Changeful Mind arises, and to know it without the setting of a story, he may look into the books named in the foot-note on p. 94, *supra*

TWO FRENCH AND BELGIAN APPRECIATIONS

OF

THE YOGA VASISHTHA

Madame Eugene Vanden Houten published in Brussels in October, 1938, a French translation of 'Mystical Experiences or Tales from the Yoga Vasishtha' M Pierre d Angkor author of many books, in a letter to the translator says

"Let me tell you how thankful I am to you for making me acquainted, for my personal edification with this wonderful work, an inexhaustively rich mine for those who have long meditated upon the essential problems which are here expounded discussed resolved with all the subtlety and profundity of the metaphysical genius of the Hindus, joined to the abundant and charming wealth of their poetic imagination and their fine sensibility I cannot understand how this work was not so long translated and published with a view to enabling every theosophist in our country to find in his own library as a most precious and rare gem of Sanskrit literature, a book to be treated as a trusted friend (lit, a pillow companion which is really to be placed by the side of *The Voice of the Silence*, *Light on the Path*, *Bhagavad-Gita*, the *Upanishads*, etc."

Madame E. V Houten's own opinion is — "This work is of great interest, especially for those persons who like to have an intellectual representation, vivid and pictorial, of the states of consciousness on the different planes"

INDEX OF PROPER NAMES

(The page referred to is the first on which the name occurs. Sometimes other pages are also mentioned, on which they are explained, or where attention is specially desirable to the setting in which they occur).

Angirā 13; a Véhic and Purā-
nic Rshi; 'the rasa, sap, juice,
which circulates in the *aṅga*-s,
organs, parts, of the living
body'.

Arishta nīmi 28; name of a king.
Arunīhaṣi 50, 58; wife of Rshi
Vasishtha; 'the never-obstruct-
ing'; a, not, *ruha* to obstruct.
Asia 25

Ayolhyā (Foreword); capital of
modern Oudh; 'unconquerable'.

Bali 31; name of a king of the
Titans; 'the Powerful', also
'the sacrificial offering'.

Bhava 11; a name of Shiva in
the creative aspect; *bhā*, to be.

Bhāraja-Varsha 25, 26; the an-
cient name of India; from
bharata, 'the Nourisher', name
of one of the very early and
greatest emperors of India;
and *varsha*, continent, 'where
the rain falls'.

Bhṛgu 20; name of one of the
primæval Rshis described as
the mind-born sons of Brahmā,
or sometimes, of the first
Manu, son of Brahmā.

Ekavatsky, H. P., 50.

Ekant 9, 11, 19-20; the
Creator; *āk*, to expand,
'the expander, layer out, de-

signer, ideator, of the cosmic
system'. Universal or Cosmic
Mind; the great God who
embodies it; the Creative as-
pect of the Trinity of Brahmā-
Vishnu-Shiva (or Mahāshiva),
Action-Cognition-Desire.

Brhaspati 13; 'lord of the skies',
'chief of the large ones'; Jupi-
ter, largest of the planets; also,
name of the teacher of the gods;
brhas(t), large, *pati*, master;
brhas also means the Veda, the
'great word'; hence, 'master
of the great word', 'master of
speech and wisdom.'

Chambal 66; modern name of
the river Charnavati.

Charnavati 66; river in mid-
India, so named because of
'the skins, *charma*, of sacrifi-
cial animals flung into it, in
the reign of king Rantideva'.

Chyavana 13; name of a primæ-
val Rshi.

Dasha-ratha 1; the 'ten-chariot-
ed'; *Das*, ten, *ratha*, chariot;
father of Rāma.

Deva 9, 61; god; 'divine' being;
'deity'; from *dē*, to shine, to
play; (*theos*, *deus*).

Devī 61; goddess.

Gangā 8; the most sacred river

- of India; *gam*, to go, 'the ever-goer'; called Ganges in English, a contraction of *Gangā-jī*; *jī* is an honorific addition.
- Gaṇḍha-mādana** 28; one of the ranges of the *Himālayas*; *gaṇḍha* fragrance, *mādana*, maddening.
- Hara** 45, 67; name of *Śhiva* as Destroyer; *hr*, to cast away, steal, rob, destroy.
- Hari** 11; one of the names of *Vishnu*, the Preserver; *hr*, to remove, 'he who removes, remedies, takes or drives away, all miseries and bonds of sense'.
- Hiranya-garbhā** 20; 'golden womb'; name of *Brahmā* as the Sun.
- India** 25; from the Vedic name for the river *Sindhu*, pronounced as *Hindhu* by the ancient Zoroastrian Persians, and *Indus* by the Greeks.
- Indra** 28; king of the gods, *Zeus*, *Jupiter*; from *ind*, to flash, shine, flare, blaze; the god of lightning and thunder.
- Ikshvāku** 64; progenitor of the solar Dynasty of kings, eldest son of the seventh *Manu*, *Vaivasvata* (son of *Vivas-vān*, the Sun), the Spiritual Ruler of the present Human Race.
- Janaka** 11; king of *Mithilā*, father of *Sītā* and father-in-law of *Rāma*.
- Jambū-Dvīpa** 25; the continent of Asia; or the Earth, from another standpoint.
- Jyeshtha** 64; the 'eldest'.
- Karkat** 85, 86.
- Kuṇḍa-raṭha** 69; name of a king.
- Lakṣmī** 4; goddess of Wealth and Splendour and Enterprising Action, Consort of *Vishnu*, the God of Knowledge; *lakṣ*, to be seen (from afar), *lakṣma*, 'mark of distinction' (visible from a distance).
- Līlā** 50, 51, 82 f n; 'play, sport', name of a queen.
- Loka-pāla** 45; one of the four (sometimes counted as eight) Regents of the four quarters (or, including the corners, eight) of the Earth; *loka*, the 'visible world', *pāl*, to cherish.
- Lytton, Bulwer** 74; English novelist.
- Manu** 1; from *man*, to think, to 'mentate'; the Primal Thinker; an aspect of the Universal Mind, 'office'-designation of all the primal progenitors of *Man*, i.e., the great Human Races.
- Mahēsha** 21; *Mahā*, great, *Isha*, Lord; name of *Śhiva*.
- Māru** 5, 8, 18, 44; name of the axis, 'the central mountain', of the Earth 'on which the gods dwell'; also of the spinal column and brain in which dwell physical and superphysical faculties.
- Mṛtyu** 38; Death; *mṛ*, to die.
- Nārada** 13; one of the Primal Ighī-sons of *Brahmā*; the chief Ighī, singer, prophet, of the gods, ever-wandering all over the cosmos, inciting rulers to war in order to adjust the balance of the powers of Good and Evil; *nāra*, 'pertaining to *nara*, man', i.e. the release of

- man from bondage, salvation,
dā to give, 'he who gives
 salvation'
- Nishadha 19, name of a range
 of the Himalayas
- Padma, 50, 51, 'lotus', name of
 a king
- Parameshtha 11, a name of
 Brahma, *parama*, supreme,
stha, to stand, 'standing on,
 based on, established in, the
 Supreme Self'
- Prāhlāda 31, name of one of the
 greatest and best kings of the
 Titans, great devotee of Vishnu
 and grandfather of Bali
- Pralaha 13, a primal Rshi
- Pulastya 13, a primal Pshi
- Rama (Foreword), 1, son of
 Dasha-ratha, *ram*, to rejoice,
 'he in whom all beings rejoice',
 the Self embodiment of Good
- Rāvapa (Foreword), 'the groan-
 maker embodiment of Evil,
 foe of Rāma, *ru* to sound, to
 make a noise (*ra*, 'roar') to
 cry to groan, *ra*, to cause to
 do so
- Sānāt kumāra 26, the 'Ever-
 Virgin', 'Eternal Youth', one
 of the four (sometimes counted
 as seven) mud born sons of
 Brahmā
- Sarasvatī 52, the Goddess of
 Speech and Wisdom, daughter
 (sometimes spoken of as the
 consort) of Brahmā, *saras*,
 lake (of the waters of know-
 ledge, science, wisdom, *ra*,
 'possessing own ng')
- Sharaṇa 13, a Rshi, *shara*,
 arrow *ṇa*, hair, 'the tough-
 haired.
- Shiva 11; the great God of
 Destruction, *śhi*, to sleep; 'he
 who sleeps in the heart', 'who
 causes the world to go to
 sleep', and is 'benign' as
 bestower of restful sleep, the
 Destroyer aspect of the Trinity
- Shuka 16, the virgin Rshi, son
 of Vyāsa, named after a favo-
 rite 'parrot', or because of his
 quick and retentive memory,
 a characteristic of parrots
- Sindhu 73, name of a king
- Sumera 9, same as Mēru (*q v*),
su, good, excellent, *meru*,
meri, *medhu* pivot, peg
- Svayambhu 19, Self born,
svayam, oneself, *bhu*, to be,
 a name of Brahmā the Uni-
 versal Mind
- Uddālaka 13, a Rshi
- Ushira 13, a Pshi
- Vālmiki 20, a great Rshi,
 author of the *Ramayana* and
 the *Maha Ramayana* or *Yoga-
 Vasishtha*, so named because,
 once when lost, rapt, in deep,
 death-like meditation, he was
 covered up with a *raimla* an
 ant hill, by *raimla*, *raimla*,
 ('worms'), termites, *raimla*
 also means a rainbow-cloud;
 the *Ramayana* is as full of
 emotional and instructive
 themes as a rainbow of
 colours
- Vasishtha 2, 50, 58, *varu*,
 wealth, 'the possessor of the
 finest wealth, of wisdom and
 superphysical powers.
- Vibhishana 32, brother of Rāma,
 but devoted friend of Rāma,
vi, without, *bi*, fear, 'who does

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| <p>not fear and does not cause fear'.</p> <p>Viduratha 69; a king</p> <p>Vishṇu 11, 45, 67; the Preserver-aspect of the Trinity; <i>viśh</i>, to enter, pervade, and <i>śunoṣī</i>, <i>śroyaṣī</i>, binds, sews together, all the factors of the world</p> <p>Vishvāmitra 2, a very great</p> | <p>Rshi; 'the world's friend'.</p> <p>Vyāsa 13; a very great Rshi; author of the <i>Mahā bhārata vyasyaṣī</i>, 'editor' of the Vēdas, and compiler, author, or 'editor' of many Purānas</p> <p>Yama 11, 38 f n; the 'God of Death' and Judge of departed souls</p> |
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INDEX-GLOSSARY OF SAMSKRT WORDS

(Explanations and equivalents in English are generally given in the text itself, next after the word, sometimes, a fuller explanation is added in a foot-note. Here, the number is given of the page on which the word occurs the first time, numbers of other pages are also given, when fuller explanations are given on those pages)

Abhīmāna 7, *adhi*, near, all around man, to think, think ing much and highly of oneself, in all respects, excessive self-regard, self-complacence, pride
adhi bhautika 69, 78, *adhi*, upon *bhūta*, that which has become manifest, (usually, the five material elements are meant), body made up of the physical elements
Adhi-devatā 72, *adhi* upon *devatā* female deity, presiding goddess
āgāmi 45, *gam* to go, *ā-gam* to come that karma, action, now being performed the result of which is to come in a future life
agnī ja *astrā* 74, *agni*, ignis, fire *na* to throw, a weapon that is flung at the foe.
Abhi-kā 45, *ābhā*, I, *kr*, to create to do, the I maker, egoism
Āika *māṅgya* 75 *eka* one, man, to think, *māṅgya* thought, one-mindedness being of one mind, holding the same opinion.
ākāśa 33, 53, 57. *ā*, on all

sides, *ākāśa*, to make clear, Space, in which all things appear clearly.
Ākasha ja 38, *jan*, to be born, born from space
Amangala, 96, 'in-auspicious', also non Mar'tian, not angry but benevolent, Mangala is the name of the 'angry' planet Mars, name given to *Karkatā* (q v) after her dedication.
Ambara 72, sky, Space which sounds, also 'covers' all, *ambat*
Antah-karana 54, *antah*, in, inner, *kr*, to create, to do; the inner doer, worker, creator, the mind
Antah pura 71, *antah*, inner, *pura* (Gr polis), town, the inner apartments, the ladies' part of a royal palace
Anuchāna 14, *anu*, following after, coming or going behind, *uchā* to speak, one who can repeat re-cite, the Vēda
Arghya 14, a respectful offering of honey mixed with other excellent edibles, presented to an honored guest, as refreshments, (the modern equi-

- valent in India is betel leaf and cardamum, and in Europe, cigar or cigarette or tea etc.)
 A-sat 47, 79; *a*, not, *sat* (Lat. *est*), existent, non-existent, false
 Āshrama 64, *āśr*, to rest in or on, to lean on *śram*, to labor; where a person labors as well as rests, a dwelling-place, also a stage of life (Four stages are enjoined by the Dharma Law, into which the individual life should be divided—student, family man, unrecompensated honorary public worker, anchorite)
 Ātmā 59, 72, 75, (Gr. *atmos*, etymon), *ad*, to eat *at*, to wander about *atā*, to go beyond to transcend *mā*, to measure, *mā*, to prohibit, deny, negate, repudiate, the Self which tastes and enjoys all things and all experiences pervades all things transcends all also measures and sets limits to all things, and, at the same time negates all things, denies the being of all things Other than It Self, all Not selves, 'I-This Not'
 Ātma Tattva 31, *ta*, that, *ta*, 'ness', the 'thatness' of the Self, its Essential Nature, its Being, the Principle known as the Self
 A-vidyā 26, 41; *a*, not, *vid*, to know (Lat. *video* Eng. *wa*), non-knowledge, 'non-sense', 'mal science, mistake, error, the Primal Error of mistaking the Not-Self, a finite material body, for the Infinite Self, opposite of *vidyā* True Knowledge, especially of the Supreme Self and its Nature
 Bandha 41, *bandh*, to bind, bond, bondage
 Bhagavān 3, *bhagavān*, divine qualities, (six, eight, twelve, are variously enumerated)
van, 'owner, one who possesses divine qualities'
 Bhakti 52, *bhakti*, to adore adoration devotion
 Bhava 11, *bhū* to be, *bhā*, to cause to be, *Shiva* in his beneficent aspect
 Brahma 41 41 (fn) 67 *brā* to be large to expand in toly, the immense Infinite Vast, the Supreme Self, also the Veda as reservoir of all the infinite knowledge of the Infinite
 Brahma 11, 18 (fn) 20 (fn) 67 (fn) 85 (fn), the Ideator and 'Expander' Spreader out of a world system the Creator aspect of the Trinity
 Brahmāṇḍa 63, 67 (fn) 77, 78 92, *Brahm* (Brahman) the Infinite Space, *āṇḍa* egg, egg, globe, orb of Space, star, planet, etc.
 Brāhmaṇa 2, a person who has realised Brahman the Supreme Infinite Self, and knows the Science of that Infinite, a holy man, a man of a learned profession
 Brahm'-nāli, Brahm nerve 87, the Sushumna nerve, (q.v.) along which, yogis are said to pass on to Moksha or Nirvāṇa.

- Brahm'-ranāhira 87; *ranāhira*, hole, fissure; the hole in the skull, the opening in the suture, which is said to be led up to by the Brahm'-nādi; some believe it to be the region of the pituitary body and the pineal gland. Clear knowledge on the subject is not publicly available.
- Buddhi 45, 46; *buddh*, to understand; the intellect-aspect of the mind; understanding, reason; the faculty which understands, thinks, looks before and after, connects causes and effects, reasons, plans.
- Buddhic 55; pertaining to, connected with, Buddhi.
- Chamara 81; a fly-whisk made of hair, originally the hair of the chamara or Tibetan yak.
- Chit 21, 43, 56, 67, 78; *chī*, to collect; that which gathers up, contains, retains all; Consciousness; the Principle of Consciousness which includes the various aspects called consciousness, sub and supra and pre and fore and co-consciousness, individual and collective and universal consciousness, etc.
- Chiti 71; same as Chit.
- Chit-Shakti 73; *Chit* and *Shakti*, Might, energy, power, force, from *śak*, to be able; 'might' do this or that, just as it pleases; to which everything is possible; the Energy-aspect of the Principle of Consciousness.
- Chitta 41, 67, 67 f.n., 85; individualised *Chit*; individual mind.
- Chin-maya 80; *Chit* and *maya*, consisting of, composed of, made up of; compacted of Consciousness.
- Chid-āimā 59, 85; that whose self, essence, nature, is *Chit*.
- Chid-anu 75; *Chit* and *anu*, atom; a point, a centre, a focus, of *Chit*.
- Chid-ākāsha 53, 54, 58; Space as identical with Brahman; Space contained within the Principle of Consciousness; the Principle or seed of Space.
- Chit-ākāsha 53; space as imagined in and by an individual mind.
- Daiva 10; *dā*, to shine, to play; Destiny, the play of the Divine will which 'determines' all.
- Daitya 31, 62; son of Diti (a name of an aspect of the Earth) and Kashyapa (or Pashyaka, the Seer, a name of the Sun); Titan.
- Dānava 31; son of Dānu (another wife of Kashyapa).
- Dāna 25; *dā*, to give; charity.
- Danda 13; *dā*, to re-train; the 'rod' of punishment.
- Dharma, 25; *dhr*, to hold; that which holds together various things; Religion-Law which holds together human and other beings in a Society, by the bonds of rights-and-duties.
- Dākinī 62; a female goblin.
- Dēva 9, 61; *dē*, to shine, to play; *dē-vas* being, deity;

(theos deus), a god
 Dévi 59, 61, a goddess
 Déva chan 55, Buddhist (Tibetan?) word for Svarga, heaven
 Probably from Skt *deva*.
sthana, the place or home of gods
 Dvêsha 41, *dvêsh*, to hate, hate
 Durvā 13, a kind of jointed grass
 Déha 85, *dih* to develop, to grow, a (living) body
 Gandharva 62, celestial singer
 Hara 11, 45, *hr*, to take away, a name of Shiva as Destroyer
 Hiranya-garbha 20 20 f n
 Ishvara 9, *ish*, to be able to command, ruler sovereign
 Jagat 41, *gam*, to go, that which goes keeps moving, constantly, a 'whirling world'
 Jambu Dvîpa 86, Asia, also the whole Earth
 Japa 51 51 f n, 84 f n, *jap*, to repeat, to recite, to ponder on the meaning of
 Jiva 19, 47, *jo* to live, a living being, an individual soul
 Jivan Mukta 11, 20, 32, 44, 45, *jo*, and *much*, to quit, to release to give up, a person who has achieved release, one freed from doubts and fears and mental fetters of all sorts, while still living in a body
 Jñāna 42, *jñā*, to 'know' (Gnôsis), knowledge, the higher knowledge, of the Spirit, the Self
 Jēhna Déha 61, 63, mental body
 Jyoti 71, 72, 73, Awareness, Consciousness.

Kalpa 2, 69, 70, 78, 84, 98 91.
krp, to form, a cycle of a thousand *maha yuga-s* (see p 9 f n) equal to a (making)
 Day of Brahmā (the Sun) during which a creation, 'formed', ideated, by Brahmā, lasts
 Kandarā 96, 'cave', 'cave-dwelling'
 Kārana 45, *kr*, to create, to do, cause
 Karma 21, 53, *kr*, to do, action, deed of sin or merit, which brings punishment or reward, in this or another life
 Kévala-bhāva 41, *kévala*, alone, only, *bhāva*, being state, condition
 Kirata, 66, 91, 94, a hill tribe, dwelling on the heights
 Kriya śāstra 45, karma which is being done now and will bring corresponding consequence to the doer later on, see *agami*
 Kṛt-anta 10, *anta*, end; he who makes an end, name of Yama (q v), p 38, Death, the Ender
 Kṛta yuga, 26, *kr*, to do, *yuga*, cycle, the first and longest of the four yugas which make up a *maha yuga* (p 9 f n), the Age of sinless Innocence of Child Humanity which 'does' unquestioningly what the Elders of the Race command, and when everything it needs is 'done' for it by the Elders, without its having to take any trouble
 Kṣaṇa 60 70; a moment; the minimal unit of Time, as

bindu, a point, is that of Space.
Kshatṭriya 2, 68 74; *kṣhan*,
to hurt, to kill, *trā*, to protect;
he who protects the weak
from being hurt by the strong
wrongfully

Kumbhānda 69; a fiend

Kāshṁānda, 69; an imp

Līlā 62 f n; *līlā*, play.

Loka-pāla 45; *loka*, world,
earth, *pāl*, to cherish, protect;
one of the four (or eight)
guardian gods, Regents, of the
four (or eight) quarters (and
corners) of the Earth

Logos 50 (Gr *logos*, word);
the Primal Word, Manifest
Brahmā; Nous, Demiurgos,
making his first manifestation
in the form of the Sound-
Continuum

Mahā-Brahmās, -Vishnus, -Shi-
ras, 84 f n; *mahā*, great

Mahā-Chiṭ 65, 75; Great Con-
sciousness

Mahā-Chiṭ param-ānu 41; *para-*
ma, ultimate, *anu*, atom; the
Ultimate Atom. Point, Centre
(without Circumference) of
Universal Consciousness

Mahā-Chiṭ-Jīṇa-Samsṛitiḥ,
75; *sam-ajī* *īḥ*, from *sam*,
well, *īḥ*, to stand; the steady
Motionless Being of the Iden-
tity of the Universal Con-
sciousness

Mahā-Kālā 10; *kāl*, to move;
the Great Mover of all, in the
Aspect of Time.

Mahā-niyati 75; *nī*, superla-
tively, *yam*, to rule, regulate,
determine; the Great Destiny,
the Will of the Absolute.

Mahā-Pralaya 40, 42, 46, 78;
pra, complete, *h*, to hide, to
dissolve, to merge; the Great
Chaos or Dissolution of worlds.

Mahā-Yuga 9 f n

Mala 41; stain, dirt.

Mahā-eshvara 84, *mahā*, *Ishva-*
ra, Lord, the Great God, a
name of Shiva

Manas 41, 42; *man*, to think;
mind

Maro-maya-deha 61, 63; mental
body

Mantra 86; magic chant

Manvantara 40; *antara*, in,
interval; the period between
two Manus, or the period in-
cluded in, covered by, the reign
of one Manu; a vast con, of
which seven (or by another
account, fourteen) make up a
Kalpa (q v)

Mānasic 76, 77; mental

Māyā 56, 70; *mā*, not, *yā*,
which; that which does not
exist; the Great Illusion.

Māyāvī-ropa 61, 63, 65; an
illusory form (deliberately made
by the will of a great yogi).

Moksha 73; same as *mukti*;
(q v)

Mṛtyu 38, 40; *mṛ*, to die; Death.

Muhūrta 12; a period equal to
forty-eight minutes, the thir-
tieth part of a day-night, by
which period, the moon ad-
vances or recedes every day.

Mukti 20; (see *Jīvan-mukti*);
release, freedom, from the
fetters of sense and fears of
mind; *atma-jan*.

Mumukshu 34; one who desires
moksha.

Muni 4; one who meditates silently; a great thinker.

Muraja 52; a small drum; a tubor.

Nalinī 55; a variety of lotus.

Nir-vāna 26; *nīr*, completely, *nā*, to extinguish; the state of the soul in which the sense of ego-ism, small-self ness, is extinguished by mergence into the sense of All-Self-ness; *moh-sā*, *muḥṣī*. Another etymological explanation is also possible; *nīr*, *nī*, not, *vā*, to blow, not blowing about, steady; the steady mind, steadfastly established in the Supreme.

Cf. *Śiṣā*, *yaśā dipo nī-vāṣa-śho n-ēngate*, *s-opamā smṛtā*, "as the lamp-flame in a windless place (burns steadily, without flickering) such is the state of the *yogi* who has joined (*yuj*, to join) his individual soul with the Universal Soul"

Nir-vi-kalpa-Samādhi 37, 54 f.n. 84; rapt, entranced consciousness in which there is no particular idea, object, form; see *samādhi* and *kalpa*.

Ojas 2; the magnetic aura radiating from muscular vigor, physical prowess, and vitality.

Pādya 14; *padā*, the foot; water to wash the feet (for visitors who may come walking bare-foot).

Param-anu 59; super-atom; *para-ma*, final, extreme, *anu*, atom.

Param-Ātmā 40, 42, 44, 57; Highest Greatest Ātmā (q.v.); the Supreme Universal Self, Brahman, Eternal and Infinite.

Param-ēśhthī 11 f.n.

Para-(or pari-) nirvāṇa 83 f.n.

Pari-vrāt 70; *pari*, all around, *vraj*, to go; a wandering anchorite.

Pishācha 69; *piśhā*, carrion, *ach*, to eat; a carrion-eating ghoul.

Prajāpti-bodhēna 55 f.n.

Prajā-pati 80; *pra* fine, *ja*, Jan, to be born, *pati*, master; the Lord of 'progeny', of creatures; the Creator, Primal Progenitor.

Pra-krṣi 65; *pra*, superlatively, in the greatest degree and measure, *kr*, to create; Nature, the Nature of Purusha, God, the Supreme Self, which creates all.

Prakṛtic 65; natural; Nature's; subtlest and highest.

Pralaya 46, 47; Dissolution, Chaos; see *Mahā-pralaya*.

Prā-rabha-karma 44 f.n.; *pra*, *ā-rabh*, to begin.

Prasāda 60, 71, 72 f.n.

Pr-ēta 79 f.n.; a ghost; a soul newly departed from the terrestrial plane to the subtler spheres.

Pulindī 66; tribe living beside streams, at the foot of hills, in valleys.

Pūtānā 69; female demon.

Rasa 21; *ras*, to taste; sap, juice; taste, relish.

Rāga 41; *raj*, *rañj*, to tinge; any desire, passion, emotion, which colors, dyes, stains the mind (and produces changes of color in the aura, literally); usually opposed to *dveṣha* or hate, *raga* means love or lust.

- particularly, also
Rājasa 27; produced by, having the quality, nature, character of the *rajas* (*rajo*) *guna* [out of the trinity of *gunas*, *rajasa-rajasa (rajas)*; restless; passionate.
Rājaguhya 27; *rāja*, king, *guh*, to conceal; royal secret.
Rāja-Vidyā 27; *vīd*, to know; royal Science.
Rākshasa 85; name of the non-Aryan Mongolian race of Man.
Rākshasi 93; woman of the Rākshasa race.
Rshi 2; *r*, *śh*, *śchekha*, to 'reach'; one who has reached the Supreme; a holy saint and sage with superphysical faculties and powers.
Sabha 12; (Lat. *civis*); an assemblage.
Sādhu 13; *sādh*, to accomplish; he who fulfils the (good and reasonable) desires of others; good person; also the exclamation of praise, Good!, Well done!, Finely accomplished!, See *sādhana*.
Sādhū-sam-sarga 29; *sam*, close, *arj*, to create (cf. 'surge'); working together with, association with, the good and virtuous.
Samāpti 15, 31, 54 f.n., 15, 61, *sam*, well, *apt*, on or from all sides, *apt*, to do, gather, collect, lay down; collecting the thoughts from all sides; profound, rapt, trance, ecstatic, absorbed meditation.
Samsāra 3, 24, 30, 36 f.n., 40, 47; *sam*, well, greatly, *sar*, to slide, to slip; World-Process
Samvit, 54, 73; *sam*, *vīd*, to know; Consciousness.
Sanchita 45; *sam*, *chi*, to gather; accumulated, stored up (*karma*).
Sankalpa-deha 66; mental body 'formed' by stress of ideation. See *kalpa*.
San-nyāsa 13; *sam*, *nyas*, to lay down; renunciation
Sannyāsi 13; one who has renounced the world, laid down and given up all worldly desires, possessions, affairs.
Sanjoshā 31, 33; *sam*, *juh*, to be satisfied; contentment.
Sarga 56, 80; *arj*, to create; a creation
Sarv-ātmaka 54 f.n.; *sarva*, all; all-pervading, all-embracing, all-including.
Sat 47; *as*, to be, (est); that which is; existent; real; good, virtuous.
Sad(iti)-a-sat 47; existent as well as non-existent; real in one way or sense and unreal in another; both true and untrue; good and also evil.
Sad(iti)-āchāra 35; *sad*, *ā*, *char*, to walk; walking, treading, in the right way; good and virtuous conduct.
Satsanga 31; *saj*, *samj*, to become attached; the company of the good and wise.
Sattā 25; being, existence.
Satya 25; truth.
Satyakāma 72; *kama*, here Desire in the widest sense, (The word also means sex-desire in particular); one whose

- desire, wish comes true
 Satya samkalpa 64 65 72, one whose will-and idea idea tion realises itself, becomes realised comes true
 Sattvika 28, 29, of the *sattva* quality of enlightened rational and virtuous intelligence, (as distinguished from *rajas* and *tamasa* restless and passionate)
 Siddha 11 62 77 see *sadhū* one who has achieved super physical powers
 Shama 29 31 32 35 f n, *śham*, to become quiet to calm down, reposefulness tranquillity, serenity, placidity of mind
 Shanta 33, one who has gained *śhama* (q v)
 Shanti 41, same as *śhama*, peace
 Shaphari 53, a variety of small fish
 Shāstra 17, 52 f n, 79
 Shiva 43, *śh*, to sleep the God who sleeps within the heart of all, corresponding to the *laxaia-śhar* or causal body, wherein lie dormant all *vāsanās* (q v) desires, instincts, passions, all the contents of the un-, sub-, supra-conscious, which are the motive-forces that move souls and worlds, in the aspect of beneficent desires and passions the third God of the Great Trinity is named Shiva, in that of maleficent and destructive forces, Rudra or Hara (q v). This is why Shiva-
 Rulra (also his feminine aspect Gauri Kāl) is *tamasa*, *tamas* is desire
 Shunya 42 emptiness, vacuum Space, cipher zero
 Shunya va 11 42, *vad* to speak, one who says that Shunya Vacuum Nothingness is the Ultimate
 Shira 68
 Smṛti 26 *smṛ* to remember memory book of laws remembered by Manu and the Rshis
 Sthila 45, large heavy fat gross dense
 Suchika 86 f n
 Sūkshma 45 subtle small, thin, fine
 Sushumna 87 some nerve (?) running from the lower end of the spinal column to the top of the skull (See Brahmanāra and Brahmanandhra)
 Svayambhū 19, *svayam* oneself, *bhū* to be, the Self born Brahma
 Svabhāva 78 f n, *Sva* Self, *bhū* to be
 Tamas 41, one of the trinity of primal *guṇas*, darkness (external as well as internal) inertia mental confusion in saturation error *avilāsa* (q v)
 Tanhā 5 f n
 Tapas 25, 51, 86 f n, *tap* to be hot, to glow (with a noble resolve), to perform ascetic penances, asceticism, austerity
 Tapasyā, 28, same as *tapas*
 Tējas 2, lustre; heat, radiant aura of abundant op^{er}

overpowering energy and moral and physical valor, majesty
 Tīrtha 1, tr to swim, to float
 to go across, that which helps one to cross over a difficult place (physical or mental), a ferry a teacher
 a holy person who helps a soul to cross over spiritual and mental difficulties, a sacred shrine or bathing place.

Treṣa 20, trayāḥ three the second of the four yugas, ages epochs, which make up a mahāyuga (q v), apparently so named because, as the Purāṇas say, in this age the proportion of Righteousness-Dharma to Wrongfulness-Adharma is as three to one.

Tṛṣṇā 5, f n tṛṣh, to be thirsty

Upāhi 31, upa upon, near a, fully, hi to do, to put down by out, some thing put upon and done to another, a sheath, vehicle, tenement garment, body (taken upon itself by a J v soul), also a title, a bothersome affair

Upāsana 52, upa, near as to sit, sitting near constantly, perpetual attendance worship, devotion.

Upa-sarga 86 f n, upa srg See sarga

Var-āgva 1 14, 26, v, away from without, devoid of, varj, ranj, to tinge to stain, condition of mind untainted by desire, especially selfish desire.

Vāsana 24, 82, vā, to dwell,

vā, to cause to dwell, desire which dwells in, fills, pervades, the (sub-conscious) mind, (as a smell, vāśā, fills and pervades the air of a room) A synonym is a śhaya from śh, to sleep that which is dormant, latent in the mind, as intention appetite, instinct, hormone, libido

Vatsara 79, year

Veda 81, vid, to know, that which makes known hidden high truths, physical, super-physical and metaphysical, the four sacred Scriptures (of the 'Hindus'), all true science
 Vēdānta 95, v, ānta end, the end, finality climax and culmination of knowledge, where knowledge is completed and finished Spiritual Science, the Science of the Self, the Science of the Infinite which includes and coordinates all sciences of the Finite, the Upaniśads which expound the Science of the Self, and are placed as the end of the Vedas as their last and highest portion while the preceding portion deals with rituals connected with the worldly life and hymns to various 'gods' for help in worldly affairs

Vēdāntin 42, one who has studied Vēdānta, and believes in it, and endeavours to work out its principles in his daily life.

Vēṭāla 69, a hobgoblin, a ghost

Vichāra 26, 29, 30, 33 f n, 34 :

- vi, specially, particularly, persistently, *ahar*, to go about, the mind's goings about this way and that, in all directions in search for the truth about something, reflection thinking
 Vi-déha mukta 44 45 f n 46, 'without body freed' a soul released from all doubts and fears, and from the material body also
 Vi-déha mukta 83 f n
 Vidyā dhara 66, vid to know *dhā*, to hold bear, possess, possessor of subtle secret, occult powers, one of a race of beings belonging to the subtle worlds. See *a-vi-dya*
 Vijnana 42 vi, jna to know, special particular, concrete knowledge, concrete physical science as distinguished from *prajñāna* abstract metaphysical science) cognition, sensation, experience
 Vijñāna valin 42 one belonging to that school of Buddhist philosophy which holds that the 'ego' is nothing else than a stream of incessant sensations, *vā* /, to speak
 Vimāna 62, *vā* bird of space, *ma* to measure, of the same measure as, i.e., similar to, a bird, sky measurer, an air-car or aeroplane heavenly car of gods
 Vikalpa 17, Imagination. See *kālyā* and *Sankalpa*
 Viś 13 51, stringed instrument like a lute, with two (sounding globes, usually made of) gourds at the two ends
 Virupikā 69, *vī*, *rupa*, form, a 'formless ugly ogress'
 Vishnu 11 f n, 43, 45, *vi* *ś* (*śinoti*) to sew or bind together, the Preserver aspect of the Divine Trinity or Triune God (corresponding to the *Sūtra* *śūtra* the thread soul group soul) which permeates pervades and binds and holds together all individual souls and all things
 Vishuchika 87 f n 95, an epidemic disease caused by a needle like microbe
 Viveka 5 14 vi, *vich* to divide separate, discriminate, discrimination
 Vyoma 72, sky
 Yajna 26 yaj to offer sacrifice, a sacrifice, any act done for the general good, without selfish desire for any return
 Yaksha 69, *yakṣ* to eat an eater, a phagocyte, also a gnome guarding underground treasure, an attendant of the god Kubera Lord of all wealth
 Yama 11, 38 f n 39 40, the God of Death
 Yoga 31, 79 96, *yuj*, to join, joining the individual soul with the Universal Soul, the science and art of absorbed attention and rapt meditation
 Yogini 62, a woman who has achieved *yoga*
 Yojana 37, 61 65, a measure of distance equal to about eight miles
 Yuga 8 f n, 79, a great Age covering some millions of years
 Yukti 79, *yuj*, same as *yoga* (*y* *v*), also argument, reason.

शास्त्रवाद बनाम बुद्धिवाद

लेखक

डॉ. भगवान्दास, काशी

अस्ता साहित्य मंडल, नई दिल्ली

प्रकाशक

मार्तण्ड उपाध्याय, मंत्री

सस्ता साहित्य मंडल, नई दिल्ली

जून १९४५ २००० ;

मूल्य

छह आना

मुद्रक

देवीप्रसाद शर्मा,

हिन्दुस्तान टाइम्स प्रस,

नई दिल्ली

भूमिका

[प्रथम संस्करण की]

गये जाते थे, चार-पाच महीने, दिल्ली, कानपुर, प्रयाग में 'होम-हवन-यज्ञ' आदि की बहुत चर्चा और बड़ी घूम रही। नारी में भी, तथा अन्य दो-तीन छोटे नगरों में, उन का अनुकरण करने का यत्न रिया गया, पर प्रायः वैसे अग्रणी, उतने धनालु, और उतने स्वयंसे, एकत्र न हो सकने से यत्न फीका रहा। उन दिनों समाचारपत्रों में, इन के बारे में, खबरें छपा करती थी, कुछ सज्जनों ने यह आपत्ति भी छपाई कि "ऐसे समय में, जब लाखों प्राणी अन्न के अभाव से मर रहे हैं, तब धर्म के नाम पर यज्ञ कर के अन्न और धी जलाना पाप है", कुछ ने तो यह भी इच्छा प्रकट की, कि गवर्मेण्ट को, मनुष्य के भोज्य पदार्थों का ऐसा सहार देना चाहिए। दूसरे पक्ष का कहना है कि यह कर्म नितान्त धर्म है, 'शास्त्र' विहित है, बिना जाना ही चाहिए। एक प्रतिपक्ष होता रहा। बीच-बीच में, मेरे पास, कुछ छपे, कुछ लिखे, पत्र आते रहे, तथा दूसरों के पत्रों की प्रतिलिपियां भी भेजी गईं। मूल से यह भी कहा गया कि इस विषय पर, जनता के सामने, जो विचार तुम को समयोचित जान पड़े उन को रखो।

उमर अधिक, शक्ति क्षीण, जो कुछ थोड़ी बची है उस को, इधर पाच-छ महीने से, अपने श्लोकबद्ध सङ्कृत ग्रन्थ "मानव धर्म-सार" के नये परिवर्धित संस्करण के छपाने में लगा रहा हूँ। मेरे हिन्दी ग्रन्थ 'पुरुषार्थ' के पुनर्मुद्रण के लिए भी, सस्ता साहित्य मंडल, नई दिल्ली, का तकाजा हो रहा है। इस कारण में द्विचका। पर फिर सोचा कि यह कार्य भी उसी उद्देश्य के एक मुख्य अंग का सहायक है, जिस के साधन के लिए सङ्कृत और हिन्दी के दो ग्रन्थ लिखे गये। प्रस्तुत अति संक्षिप्त निबन्ध लिखने का निश्चय किया।

१ पाठक सज्जन प्रायः जानते होंगे कि ४०-४५ वर्ष से, शिक्षा

संस्थाओं, लेखों, और व्याख्यानों के द्वारा, जैसी भी समझ, गूढ़त या सही है, परमात्मा ने मुझ को दी है, उस के अनुसार, प्रत्यक्ष क्षयरोग से ग्रस्त हिंदू धर्म और हिंदू समाज की चिकित्सा करने-कराने में लगा हुआ हूँ। ऐसे सज्जन प्रायः यह भी विश्वास करते होंगे कि मेरी नीयत नेक और सच्ची है, चाहे मेरी बुद्धि को कच्ची ही जानें। मैं आशा करता हूँ, और प्रार्थना भी करता हूँ, कि जो पाठक इस लेख को पढ़ें, वे ऐसे ही विश्वास से इसे पढ़ें।

काशी,
जून १९४४

भगवान्दास

द्वितीय संस्करण की भूमिका

इस पुस्तिका को, भारत की जनता ने, प्रसन्न दृष्टि से देखा। प्रथम संस्करण की २००० प्रतियाँ, तीन-चार महीनों ही में उठ गईं। शोधन, पार्जन, उपबृंहण कर के, यह नया संस्करण जनता के सामने रक्खा जाता है। संका और प्रश्न, कुछ हिन्दी पत्रों में छपे, कुछ हस्त-लिखित पत्रों में, प्रस्तुत लेखक के पास आये। उन के समाधान के लिए एक परिशिष्ट जोड़ दिया गया है; कई टिप्पणियाँ (फुट-नोट) भी लिख दी गई हैं।

काशी
फरवरी १९४५ }

भगवान्दास

‘शास्त्रवाद’ बनाम ‘बुद्धिवाद’

विषय-प्रवेश

प्रस्तुत विषय के प्रतिद्वन्द्वियों का नाम ‘शास्त्र’ वादी और ‘बुद्धि’ वादी रख दिया जाय, तो इस लेख में सुविधा होगी। वैयक्तिक नाम लेने से शोभ, रांग-द्वेष, के बढ़ने का सम्भव रहता है, आपें सूत्रादि ग्रन्थों में नामोल्लेख करके भी, कभी-कभी प्रतिवाद किया है, पर वे नाम प्रायः दिवंगत पूर्वकालीनों के हैं, समकालीनों के नहीं। पक्षों का हा उद्देश कर के प्रायः खडन मडन किया है, यथा ‘अद्वैतिन वदन्ति,’ ‘आरम्भवादिनस्तु एव ।’

‘शास्त्र-वादी’ सज्जन, पद पद पर, ‘शास्त्र’ शब्द का प्रयोग करते हैं—‘शास्त्र यह कहता है, ‘शास्त्र’ वह कहता है, जब ‘शास्त्र’ परस्परविरुद्ध वाक्य कहें तब ‘शास्त्रीय’ पद्धति से ही ‘शास्त्रीय’ विरोधा का परिहार करना और ‘शास्त्रीय’ शिद्दात को समझना चाहिए, ‘शास्त्र’ विरुद्ध मत चिरस्थायी नहीं सकते, इत्यादि। ‘बुद्धि’ वादी-सज्जन, ‘बुद्धि’, ‘विवेक’, ‘विचार’ पर जोर देते हैं। यह हृज्जत बड़ी पुरानी है। प्रत्येक धर्म-मजहब ‘रिलिजन’ के, और प्रत्येक साक्षर लिखे-पढ़े समाज और देश के, इतिहास में देख पड़ती है, पुनः-पुनः दबाई जाती है, बात की जाती है, पुनः-पुनः नये-नये बहाने से, उभरती है। क्या किया जाय, मनुष्य की प्रकृति ही ऐसी है। विश्वास, श्रद्धा, बदल बढन अति-विश्वास, अध-श्रद्धा, हो जाते हैं, तब प्रतिक्रिया जागती है, चक्कर घूमता है, अविश्वास बढ़ने लगता है, कमश अथा घुघ अविश्वास हो जाता है, तब पुनः विवेकवती श्रद्धा को पुनरुज्जीवित करने का प्रयत्न होने लगता है। बहूकालव्यापी इतिहास का सविशेष अध्ययन करने से यह बात सिद्ध होती है। भारतवर्ष में वास्तविक इतिहास लिखने पढ़ने की रीति, हजारों वर्षों से, उच्छिन्नप्राय हो रही है।

संस्कृत विद्वान् प्रायः संस्कृत ग्रन्थों ही को पढ़ना लिखना चाहते हैं; संस्कृत में लिखे रामायण और महाभारत ही मानव जाति के, और पुराण समस्त जगत् के, इतिहास को ही इतिहास-पुराण मानते हैं। नये पश्चात्य ज्ञान का तिरस्कार करते हैं; इस लिए दृष्टियाँ संकुचित हो रही हैं, 'बहुश्रुता' लुप्त हो रही हैं, समयोचित व्यवहार के ज्ञान की कमी हो गई है, और जनसाधारण को समझाना बहुत कठिन हो रहा है। यूरोप में, शास्त्रवादी 'रोमन कैथलिक' और बुद्धिवादी 'प्रोटेस्टेंट' आदि के बाग्युद्धों, फिर पश्चिम शास्त्रयुद्धों, का इतिहास, भारत की जनता यदि जानती होती, तो यहाँ ऐसी हुज्रतें प्रायः बन्द हो गई होतीं (जैसे यूरोप में बन्द हो गई हैं), या जब कभी उठतीं तो सहज में निपटा दी जाती। यह बात, धर्म, मजहब, 'शास्त्र' के नाम से की गई लबाइयों की है। जो विश्वयुद्ध आज काल यूरोप में आरम्भ हो कर जगद्भ्यापी हो रहा है, उस के कारण दूसरे हैं, उन की चर्चा यहाँ नहीं है। इस सम्बन्ध में याद रखना चाहिए कि महामहर्षि वेदव्यासजी के ही वंश में और उनके सामने ही, प्रजाविनाशक कौरव-पाण्डव युद्ध हुआ, पाँच हजार वर्ष पहिले, जब 'शास्त्र' और 'वेद' और 'सनातनधर्म' का निर्द्वंद्व राज्य था। ऐसी कठिनाइयाँ होते हुए भी, जब हुज्रत आज चल पड़ी है, तब उस को निपटाने का यत्न करना ही चाहिए।

कचहरी में जब कोई मुकदमा पेश होता है, तो न्यायाधीश का पहला काम यह होता है कि 'तनकीह', 'संशय-स्थान', 'मुख्य प्रश्न', 'पॉइंट्स इन इस्यू' को स्थिर कर दे, और दूसरा काम यह होता है कि जो गवाही, साक्षी दी जाए, वह अप्रसक्त न होने पावे, मुख्य प्रश्न से सदा प्रसक्त ही रहे। वकील का भी काम यह होता है कि प्राद्विवाक को, मुख्य प्रश्न स्थिर करने में सहायता दे, और बाद में, उन्ही प्रश्नों से प्रत्यक्ष साक्ष्य और तर्क-प्रतितर्क उपस्थित करे; अप्रसक्त, अप्रामाणिक बातें आने न दे। यहाँ, भारत जनता ही न्यायपति प्राद्विवाक हैं, और 'बुद्धिवादी' की ओर से बरालन का काम करना चाहता हूँ, किन्तु 'पीस' लेकर नहीं, प्रत्यक्ष 'बुद्धिवाद' का प्रयोग होने के कारण।

मुख्य और अवान्तर प्रश्न

इस दृष्टि से देखने से, स्पष्ट है कि प्रस्तुत विषय में, मुख्य प्रश्न यह है कि (१) जब लाखों प्राणी, इस देश में, अन्न बिना मर रहे हैं, तब अन्न खोर घी खा, किसी तपाकथित शास्त्र के अनुसार, आग में जलाना पाप है, अधर्म है, अकरणीय है, या नहीं? अवान्तर प्रश्न, यो मुख्य प्रश्न से निकटतर सम्बन्ध रखते हैं, ये हैं—(२) इस मुख्य प्रश्न का निर्णय, लौकिक मानव 'बुद्धि' से होना चाहिए या किसी तपाकथित 'शास्त्र' से? (३) 'शास्त्र' क्या वस्तु है? बुद्धि क्या वस्तु है? शास्त्र और बुद्धि में कोई संबंध है या नहीं? यदि है तो क्या? (४) किसी तपाकथित शास्त्र और बुद्धि में जब विरोध हो, तब कौन प्रबल माना जाय? (५) यदि वह 'शास्त्र' प्रबल माना जाय, तो उस के अनुसार मुख्य प्रश्न का उत्तर क्या होता है? (६) यदि बुद्धि, तो क्या?

इन सभी प्रश्नों पर विचार, 'मानव धर्म सार' में, आर्य, श्रुति-स्मृत, ग्रंथों में सैकड़ों वाक्यों का उद्धरण करके, मैं ने विस्तार से किया है; तथा हिंदी ग्रंथ 'पुरुषार्थ' के पाठकों और छात्रों अध्यायों में भी, छोड़ा। यहां पर उस का निरन्तर, निचोड़, मात्र, बहुत संक्षेप से, लिखा जा सकता है।

यह स्थात किसी का भी आशय न होगा कि शास्त्रवादी सर्वथा बुद्धिरहित हैं, वा बुद्धिवादी सर्वथा शास्त्रविरोधी हैं। यहां आशय यही है कि किसी तपाकथित 'शास्त्र' को बुद्धि से, अन्ततः, उपर स्थान देने वाला 'शास्त्रवादी' है, एवं अन्ततः, 'बुद्धि' पदार्थ को शास्त्र से ऊंचा स्थान देने वाला 'बुद्धिवादी' है।

शास्त्र क्या है ?

अवान्तर प्रश्न '(३) शास्त्र क्या वस्तु है?' इसे को पहिले देखना चाहिए। स्थात इस में किसी को आपत्ति न होगी, यदि कहा जाय कि 'शास्त्र' शब्द से जो ग्रन्थ आजकाल समझे जाते हैं, वे सब, किसी न किसी मानव की 'बुद्धि' से ही उत्पन्न हुए हैं।

न जातु जनपन्तोह शास्त्राणि भन्तुजान् स्वचित,

तस्माच्छास्त्र प्रमाण ते, कार्याकार्यव्यवस्थितौ,
 क्या कार्य है, क्या अकार्य—इस के निर्णय के लिए शास्त्र प्रमाण है ।
 इस म्यान पर गीता के पढ़ने वाले के मन में शका उठ सकती है—

किंतु कि मे प्रमाण स्यात् शास्त्राशास्त्रविनिर्णये?

माना कि शास्त्र से निर्णय करो, पर किस शास्त्र से ? कौन शास्त्र है, कौन अशास्त्र है, कौन गानने योग्य है, कौन नहीं ? इस का निर्णय कौन करे ? यहूदियों के लिए 'ओल्ड टेस्टामेण्ट', 'बाइबल' का पूर्वाह्न, परममाण्य अगौरपेय ब्रह्मवाक्य है; ईसाइयों के लिए 'न्यू टेस्टामेण्ट', 'बाइबल' का उत्तरार्ध; मुसलमानों के लिए कुरान, बौद्धों के लिए 'त्रिपिटक', जैनो के लिए 'जैनागम-सुत्त', इत्यादि । सभी अपने-अपने को परम महामाण्य शास्त्र बताते हैं । कौन निर्णय करे, सिवा अपनी 'बुद्धि' के, कि किस के पीछे चलना, किता के नहीं ? ओर भी; ग्वय वेदानुयायियों में बड़े मतभेद हैं, कोई श्रुतिवेदी, कोई षड्वेदी, कोई सामवेदी, कोई अथर्ववेदी हैं; अन्य तीन अथर्व को बहुत अपवित्र मानते हैं; यहा तक कि 'चार वेद' की पवित्र में से वह उठा ही दिया गया, ओर 'त्रिवेदी' ही भारत में मान्य रह गई; (कोई कहते हैं कि 'ईरानियों', 'ऐर्यानियों', 'आर्यानियों', 'आर्यों, को 'जिद आबिस्ता' नामक धर्म-ग्रन्थ, 'अथर्ववेद' का ही रूपांतर है); श्रुक् और यजु. वाले, साम को भी अनुचित मानते हैं, यहा तक कि मनुस्मृति के प्रचलित पाठ में भी लिखा है,

सामवेदः स्मृतः विन्य, तस्मात् तस्य अनुचिर् ध्वनिः ।

(बहुता कठिन है कि यह शेषक है या सचमुच मूल ग्रन्थ में था) । प्रकृत इस के, गीता में कहा है, 'वेदानां सामवेदोऽहम्' । इस का निर्णय कौन करे, सिवा बुद्धि के ? 'शास्त्र' माने हुए भिन्न-भिन्न ग्रन्थों में लिखे हुए, ऐसे विरुद्ध वाक्यों की सम-रसता, को अवसर-भेद प्रसंग-भेद आदि कह कर, व्याख्याना लोग, अपनी बुद्धि ही के द्वारा, स्थापित करते हैं । गीता का द्वितीय अध्याय तो एतन्मात्र 'बुद्धि' की महिमा का गीत है । त्रितमो वेद बुद्धि दान्त का प्रयोग गीता में हुआ है, उतनी बेर केवच 'आत्मा' और 'अहम्' (वा, मे, मम) का हुआ है, और किसी शब्द का

नही (अध्ययो को छोड़कर) । महामान्य गायत्री मंत्र में 'धियो न प्रचो दयात्', बुद्धि की प्रेरणा करें, सद्बुद्धि परमात्मा दे—ऐसी प्रार्थना की है, शास्त्र दे-नहीं, सद्बुद्धि मिलेगी तो हम स्वयं शास्त्र बना लेंगे । यह भी वैदिक मंत्र की प्रार्थना है—'स नो वृद्ध्या शुभया सयुनवतु', 'शास्त्रेण सयुनवतु' नहीं, इत्यादि ।

और भी, 'वेद-वेद-वेद' एक शब्दमात्र रह गया है । तीस करोड़ 'हितवू' कहलाने वालों में, क्या तीन हजार भी, क्या तीन सौ भी, ऐसे हैं जो, चारों को जाने दीजिए, एक वेद को भी समग्र, अर्ध-सहित, सागो पांग, सकल्प, सरहस्य, जानते हैं, जैसा जानने के लिए मनु आशा देते हैं ? डिडिम बहुत है, पर ढोल में पोल है । और भी देखिये । यदि हम मान भी लें कि 'वेद शास्त्र' 'शास्त्र' है, तो वेदों में बहुतेरी बातें परस्पर विरोध लिखी हैं, किस को मानें, किस को न मानें ?

'शास्त्रवादी' कहते हैं कि 'शास्त्रीय' विरोधों का परिहार, 'शास्त्रीय' पद्धति से कर के 'शास्त्रीय' सिद्धांत का निर्णय करना चाहिए । ठीक है, पर कौन करे ? आपकी ओर हमारी ओर सज्जन मित्रों की 'बुद्धि' ही न ? जो दशा 'श्रुति' की (चिरकालीन परम्परा से 'स्मृति' हुई बात की), 'वेद' पदार्थ की है, उस में भी अधिक विगड़ी दशा 'स्मृतियों' की (बुद्धों द्वारा 'वाद' की हुई बातों की) और अन्य 'धर्म शास्त्रों' की है । वहा तक कि वेदव्यास जी ने यदा-युधिष्ठिर सम्वाद में युधिष्ठिर के मुख से कह लाया है—

तर्कोऽप्रतिष्ठ, श्रुतयो विभिन्ना,
नर्यो ऋषि (स्मृतिकर्त्ता) यस्य वच प्रमाण,
धर्मस्य तत्त्व निहित गुहायां,
'महाजनो' येन गत स पथा ।

तर्कों की नहीं समाप्ति नहीं, श्रुतियाँ विविध, परस्पर भिन्न, एक भी स्मृतिकार ऋषि नहीं, जिसी की ही मान मानी जाय, धर्म या तत्त्व तो (मनुष्य की हृदय) गुहा में (उग की बुद्धि के प्ररक्त आत्मा के रूप में) छिपा हुआ है । जिस 'महा-जन' समूह में, जनता में, समाज में, रहना

हो, वह जन-माधारण, 'लोकमत', भूयसीयन्याय से, 'मेजारिटी मोविनमन' करत राय से, जिस रास्ते पर चले, वही रास्ता ठीक है, धर्म है। महा-जन शब्द का अर्थ 'महापुरुष', 'बड़ा आदमी', नहीं है, जैसा, भ्राति से, बहुधा समझा जाता है, बल्कि 'जनता', 'जन-समूह', 'पब्लिक', जो ही अर्थ आज तक गुजराती भाषा में, इस शब्द का चला आता है। ('मानव धर्म-भार' में, इस के समर्थक, कई पुराने संस्कृत ग्रंथों से बहुतेरे उद्धरण दिये गये हैं)। 'नैको ऋषिर्धर्मस्य मन न भिन्न' ऐसा भी पाठ है, अर्थ वही निकलता है। जितने ऋषि, उतने मत, प्रत्येक ऋषि का मत दूसरो न भिन्न होता है', विवाद-ग्रस्त विषयों में। जब ऋषियों की प्रामाणिकता, इस प्रकार, सशयित हो गई तब 'महाजन' शब्द का अर्थ 'महा-पुरुष' कर के उस को प्रामाणिक निर्णायक कहना, कंसे उचित हो सकता है? क्या ऋषि महर्षि भी महा-पुरुष नहीं? तो और कौन?

बुद्धि ही निर्णायक है

निष्कर्ष यह कि, बिना भी अधिक पूजित या पूजनीय, 'शास्त्र' नामक कोई ग्रन्थ हो, जब उलझन पड़ती है तब, अन्ततो गत्वा, बिना न किसी मनुष्य की बुद्धि ही उस को सुलझाती है। 'शास्त्र' से ऊपर 'बुद्धि' है, शास्त्र का निर्माण 'बुद्धि' करती है। बुद्धि का निर्माण शास्त्र नहीं करता। और भारतवर्ष की 'महा-जन-बुद्धि' न निर्णय कर रक्का है कि,

शास्त्रं [यत्] साधनोपायं चतुर्वर्गस्य निर्मलं,
तथा तद्भाषनापायं, एवा शास्त्रस्य शास्त्रता।
तस्मात्, शान्तेय !, विदुषा, धर्माधर्मविनिर्वाजे,
बुद्धिमास्याय सोऽस्मिन् बलिनय्य कृतान्मना।
धर्मं प्रतिविधातव्यो बुद्ध्या राता तनस्ततः।
बुद्धे समग्रहारीयं, कविभिः संमृतं यद्यु।

(म० भा० गा० अ० १४१, १४०)

उत्सर्गकपवादेन, ऋषिभिः कपितारिभिः,
अध्यात्मविनामाध्याय, शास्त्राव्युक्तानि, भारत ! (म० १६०)

वही सच्चा शास्त्र है जो मनुष्य को चतुर्वर्ग, अर्थात् धर्म-अर्थ-काम-मोक्ष चारा पुनर्प्राप्ति के साधन का उपाय, और उन के बाधकों का अपाय (दूर करने का प्रकार) सिखावे, 'शास्त्र'। धर्म क्या है, अधर्म क्या है, इस का निर्णय निश्चय, बुद्धि से कर ने, कृतात्मा कृतबुद्धि आत्मवान् स्वावस्थी स्वयं प्रज्ञ मनुष्य को लोक व्यवहार निवाहना चाहिए। राजा का कार्य है कि बुद्धियुक्त धर्म बनावे, ऐसे धर्म का विधान करे, जिस से प्रजा का 'पारण' हो, सब प्रकार का भला हो,

पारणाधधर्म इत्याहुरधर्मो पारयति प्रजा ।

इस लिए कपिल आदि महर्षिया ने अध्यात्मज्ञान को, जीवार्त्मारूपी मनुष्य के चित्त और देह की प्रवृत्तियों के ज्ञान को, अपनी बुद्धि में रख कर, शास्त्र रचे, और उन में उत्सर्ग अर्थात् सामान्य नियम, और अपवाद अर्थात् उत्सर्गों के बाधक विज्ञाप नियम भी, बहे। जैसे मधुमक्खनी शहद इकट्ठा करती है, वैसे ही, कविया ने, अपनी बुद्धियों से जो तत्त्व तत्त्व बात एकाग्र कर दिया है, उसी समूह का अपनी बुद्धियों व समग्रहण को शास्त्र कहते हैं। ऐसे शास्त्र का 'बुद्धि निश्चित' सिद्धान्त यह है कि,

देश-काल निमित्तात्मा भेदधर्मो विभिद्यते,

अन्यो धर्म समस्यस्य, विधर्मस्यस्य चापर,

न त्वेवैकान्तिको धर्मः, धर्मो हि आवश्यक स्मृत

(म० भा० दा०)

दश बाल निमित्त क मंद से धर्म में भेद होता है, धर्म एकांतिक, आत्यंतिक, एकाकार, एकरूप, अत्यंत अटल अचल अपरिवर्ती नहीं है, परमूत, आवश्यक है, अवस्था बदलने से बदलता रहता है। प्रत्यक्ष ही, फौजी सिपाही का धर्म दूसरा, किसान का दूसरा, अध्यापक का दूसरा, दूकानदार का दूसरा, एके ही आदमी का, अच्छे दिनों में दूसरा और मुसीबत के दिनों में दूसरा। किस अवस्था में क्या धर्म है, इसका निर्णय साधारणी बुद्धि ही ठीक-ठीक कर सकती है। ऐतरेय आरण्यक में आहवा नक है कि, जब ऋषि लोग इस लोक से जाने लगे तब मनुष्यों ने उनसे पूछा कि अब हम लागा का, बटिनाई व गमय, उपदेश देने वाला ऋषि

कौन होगा, तब ऋषिया ने उन को 'तर्क' दिया, और कहा कि 'यही तुम लोग का ऋषि होगा'। अर्थात्, तर्क करना बुद्धि का काम है, अपनी बुद्धि पर भरोसा रखो, अपने पैरों पर खड़े हो, दूसरों का ही मुँह मत ताकते रहो, यह मत चाहो कि पुराने लोग सदा तुम को गोद में लिये रह, अपने लिए समयानुसार, नये-नये शास्त्र रचते रहो। आधिर यूरोपीय मानव, जो भी ब्रह्मदेश के सतान है, जैसे भारतीय, पर अधिक बुद्धिमान है नए-नए आश्चर्यकारी शास्त्र बना ही रहे हैं, जिन के आगे यह सब होम हवन-यज्ञ आदि का कर्म-काण्ड घोषा सड़को का खेल जान पड़ता है, जिन के बल से उन की गति वैसी अप्रतिहत हो रही है, जैसी एक ओर रावन आदि की, और दूसरी ओर, कृष्ण, सात्व, आदि की, जिन के बल से ऐसे आश्चर्य के काम कर रहे हैं, जिनके समान कार्य पुराणों में भी जल्दी नहीं मिलते हैं।

यस्य नास्ति स्वयं प्रज्ञा, शास्त्रं तस्य करोति कि ?
लोचनायाम् विहीनस्य रूपेण किं करिष्यति ?

जिस को स्वयं प्रज्ञा नहीं, बुद्धि नहीं, जो विवेक विचार से शास्त्र को पढ़ और जांच नहीं सकता, उस को शास्त्र से क्या लाभ होगा ? जिस को खाम नहीं, वह आईना लेकर क्या करेगा ? यह पुराना वाक्य भी परम शास्त्र ही है।

यज्ञों से विश्वशांति नहीं होगी

इस दृष्टि से, ऊपर कहे 'अबानर प्रश्ना' का उत्तर क्रमशः यों होता है—(३) शास्त्र क्या वस्तु है ? 'सात्विक बुद्धि' से निर्णीत, निश्चित, औचकनौचकी, उपकारक बातों का प्रतिपादक यद्य 'सात्विक शास्त्र' है। 'राजस-तामस बुद्धि' से प्रतिपादित, जीवन-भयबहार-बाधक, 'राजस-तामस शास्त्र'। बुद्धि क्या वस्तु है ? आत्मा की प्रभा है, जैसे सूर्य की व्याप्ति, मनुष्य की वह शक्ति है जो ज्ञान का समग्र ज्वरती है, ज्ञान पीछा बिचारती है, क्या कर्य है, क्या असत्य है, इसका निरचय करती है, जिस कार्य से मुक्त उत्पन्न होगा, जिससे दुःख, क्या मानना या करना

चाहिए, क्या नहीं, इसका निर्णय करती हैं। बुद्धि ही शास्त्र की रक्षा करती है, यही इन दोनों का, बुद्धि और शास्त्र का, सबब है। (४) 'शास्त्र' और 'बुद्धि' में जब विरोध होता है तब बुद्धि ही प्रबल ठहरती है, (किसी न किसी की, अन्ततो गत्वा, मानने या न माननेवाले की)। 'शास्त्र' और 'बुद्धि' का विरोध भी दो 'बुद्धियों' का ही विरोध है, अर्थात् शास्त्र-रचयिता वा शास्त्र-वक्ता-व्याख्याता-समर्थक की बुद्धि, और उस शास्त्र के समीक्षक-परीक्षक-अपलापक की बुद्धि। (५) यदि शास्त्र प्रबल माना जाय, तो भी मुख्य प्रश्न (१) का उत्तर यही होता है कि कोई भी निर्विवाद शास्त्र ऐसा नहीं कहता कि इस प्रकार के होमो-हवनो-यज्ञों से विश्व शांति सिद्ध होगी, जो ही विश्व शांति इन का लक्ष्य धीक्षित किया गया। में स्वयं कर्मकांड के एक अधिष्ठ नहीं देख पाया हूँ, पर जातकार पंडितों से दर्शाए करने से मालूम हुआ कि जिस प्रकार के होम-हवनादि आजकाल किये कराये जा रहे हैं, उन के लिए प्राचीन वैदिक ग्रंथों में विधि विधान नहीं है, "अर्धस्य पुष्टयो दास" की नीति से सभी आदमी, राष्ट्राधीश, जमींदार, काश्तकार, पूजोपधि, डाक्टर, वैद्य, वकील, दूकानदार, वैसे ही कर्मकांडी लोग, अपनी जोदिका अपने रोजगार, की बुद्धि चाहते हैं, और अक्सर अनुचित रीतियों से बुद्धि करते हैं, तो कर्मकांडी लोगो ने इसी हेतु से बहुत स नए-नए कर्म-कांड मनमाने गढ़ लिये हैं, और गढ़ते जाते हैं। पर इन भिन्न प्रकारों से अब बहुत दिन काम चलता नहीं देख पड़ता। बेकारी बेरोजगारी दूर करने के, सब को पर्याप्त अन्न-वस्त्र मिलने के, नये और अच्छे सच्चे प्रकार पहिचानिये और चलाइये। सच्ची 'कर्मणा वर्ण' की व्यवस्था में ये सब प्रकार सब मौजूद हैं। महाभारत के ऐसे मुद्दे के नियारण के लिए, कौरव पांडवों और उनके सहायकों में शांति-न्यायन के लिए साक्षात् वर्तमान सर्वोत्तम शास्त्र-कारक महर्षियों ने धन्य प्रकार के बहुत ध्यान किये, पर अन्न भी वे यज्ञ नहीं किये। (६) यदि बुद्धि प्रबल मानी जाय, अंश मानता (अगर कही पक्षियों से) अनिवार्य है, अब यही उत्तर होता है कि वर्तमान अवस्था में, अब साक्षात् प्राणी भूत से मर रहे हैं, अब अन्न और भी का

भाग में जलाना, यह पाप ही है। सत्-‘शास्त्र’ ही का, सात्विक-बुद्धि-निर्णीत सद्बुद्धि-त्रेरित, कथन है कि

पररोपकारः पुण्याय, पापाय परपीडनं ।

चारों ओर भूखे आदमी पड़े हैं, उनको न देकर, आग में अन्न फेंकना, यह तो तीव्र ‘पर-पीडन’ है ।

अन्य शंका

शास्त्रवादियों की कुछ अन्य दलीलों का भी निवारण कर देना उचित होगा। एक ‘शास्त्रवादी’ सज्जन ने लिखा है कि ‘आर्यसमाजी भाई भी अग्निहोत्र का बड़े बल से प्रचार करते हैं’। किंतु जहाँ तक मुझे मालूम हुआ, किसी आर्यसमाजी सस्या या व्यक्ति ने, दिल्ली, कानपुर, प्रयाग आदि के ‘यज्ञो’ का समर्थन नहीं किया, न उन में किसी प्रकार का भाग लिया। विपरीत इस के, कुछ आर्यसमाजी सज्जनों का सपाया हुआ एक पत्र मेरे पास आया, जिस में उन्होंने ने इन यज्ञो, पर आपत्तियाँ कीं। आर्य-समान की ‘अग्निहोत्र विधि’ दूसरी है, सनातनधर्मियों की दूसरी। आर्य-समाजी सज्जन जो दिनदिन हवन करते हैं, वह तो प्रायः उसी हेतु और उद्देश्य से करते हैं, जिस से लोग अमरु, लोहवान, गुग्गुल आदि की घुटकी चार अंगारों पर रख कर घर में घुमाते हैं, कि उस के सुगंध और धूप से हवा साफ हो। उस से विश्व-शांति हो जायगी, यह उन का विश्वास नहीं, न वे हजारों मन भस्म और धी भाग में जलाते हैं।* शास्त्र-वादी सज्जन लिखते हैं, ‘वेदोक्त यज्ञ में, वेदोक्त मंत्रों का उच्चारण करते हुए भाषान् अग्निदेव के मुख में जो आहुति दी जाती है, उस में ती पाप की कल्पना ही ही नहीं सकती। ‘वेद-स्मृति-पुराणों से प्रतिपादित जो मार्ग

* यही यह लिख देना उचित है कि, भंने आर्यसमान का साहित्य विशेष रीति से नहीं देख पाया है। स्वामी दयानंद जी का ‘सत्यार्थ-प्रकाश’ तथा एक या दो ‘संस्कार-विधि’ की पुस्तकें, तथा सस्कृत पद्यों में लिखी स्वामी जी की दो जीवनी, पढ़ी हैं। पर इस को भी कुछ काल हो गया, और सब बातें उस की याद नहीं हैं।

हमारे लिए ठहरे हम को मानना ही चाहिए । जिस यज्ञ को आप बड़ा पाप कहते हैं वह बड़ा पाप किस शास्त्र में किस प्रकार वर्णित है वृषपा लिखिए' । तो देखिए, स्वयं भगवान् मनु कहते हैं—

विद्या-तप समूहेषु दुत विप्रमुखाग्निषु,

निस्तारयति दुर्गात् च, महतश्चैव किंत्विषात

नश्यन्ति हृष्यकृष्यानि, मरणा अविजामता,

भस्मीभूतेषु विप्रयु मोहाद् दत्तानि दातुमि । (म० ३ १७ १८)

विद्या और तपस्या से सम्पन्न जो सच्चे ब्राह्मण हैं, उन के मुखस्त्री अग्नि में जो हवन किया जाय वही दुर्गों से आपत्तियों से और बड़े पापों से, बचाता है, तपो विद्या-श्रूय, भस्मतुल्य राखी के ढेर ऐसे ब्राह्मण नाम धारियों को नादान मूढ़ आदमी जो दान देते हैं, वह दान सब नष्ट हो जाता है बल्कि पाप बढ़ाता है ।

न स्कन्दते, न श्ययते, न विनश्यति कर्हिचित्,

वरिष्ठ अग्निहोत्रेभ्यो, ब्राह्मणस्य मुखे हुत । (म० ७ ८४)

योग्य विद्वान् ज्ञानोपजीवी, तपोविद्या-युक्त, अभ्यापक वृत्ति वाले मनुष्य के (जो ही राच्चा, कर्मणा, 'ब्राह्मण पदार्थ हैं) मुख में हुत, अन्न का हवन करना, उस को भोजन देना, अन्न-वस्त्रादि से उस का पोषण करना, जिस में वह सद्गान का प्रचार, शांत स्वस्थ चित्त से करे—सब अग्निहोत्रा से यह 'वरिष्ठ' है, बहुत बहुत अच्छा है, यह बर्नी श्रम नहीं जाता, कभी बिगड़वा नहीं । और भी,

शक्तः परजने दाता स्वजने दुःखगीविनि

मध्यापातो विषास्वाद स धम प्रतिरूपक ।

(म० अ० ११ ९)

शक्तिमान् सम्पन्न मनुष्य, अपने दुःखी दरिद्र असम्पन्न बन्धु-भायक गमन को न द कर, यदि 'पर-जन' को, परायण को देता है तो यह धर्म नहीं है श्रमण धम का प्रतिरूपक है, झूठी मन्त्र है, दम्भ है, पाप है, ऊपर ग ता मधु, ग्राहक का ऐसा जान पड़ता है, पर भीतर विष ही होता है । ऐम बायों के भीतर माय छिपी हुई कोई गूढ़ स्वार्थी घातना, मृदा

प्राप्त, लोभ-लालसा रहती है, चाहे स्वर्ग-सुख की ही हो, चाहे इसी पैर में बाह-बाही की, और 'हुकूमत के रस' की, कि हमारे इनारे पर तारों बादमी दौड़ते हैं। एक विद्यमान हिन्दी कवि ने बहुत अच्छा कहा है, 'दस दोतलो का नशा है इस बाह बाह में'। जोष जब तक शरीर में था है, तब तक लोकपणा, वित्तपणा, दार-मुत्तपणा, उस को लगी ही रहती है; पर निवृत्तिमार्ग पर घेर रखे हुए जीव को, इन्हे, विपरीत क्रम में, पहिले दार-मुत्त की, तब वित्त की, तब लोक की, अपना को, अधिका-धिक छोड़ते ही जाना चाहिए; सन्यासी को लोकपणा, मान-प्रतिष्ठा की चाह, सब से अधिक सताती है, ऐसी उपनिषदों में सूचना भी है। दामिब मिथ्या वेगधारी दुराचारियों का तो कहना ही क्या है, सच्चे भी, निवृत्ति मार्ग पर चलने का यत्न करने वाले भी, सन्यासी को दार-मुत्त-एपणा, भी, अपना रूप बदल कर, शिष्य-एपणा, पादपूजक-एपणा, मडली-ईसता-एपणा के रूप में घेरती है, और बहुधा गिरा देती है। वित्तपणा भी, मठ-कपटी एपणा का रूप धारण कर लेती है।

लकीर के फकीर

प्रस्तुत विषय में, 'अग्निदेव' तो नितरा 'पर-जन' है। आज काल ऐसे पतों के याज्ञक, प्रेरक, अग्रणी, प्रायः ऐसे ही राज्जन देखे जाते हैं, जिन्होंने सांसारिक जिम्मेदारियों से अपने को बचा लिया है, इन में से कोई कोई सत्कृत 'गारमो' के बहुत अच्छे विद्वान् भी हैं। और 'नहि कश्चित् क्षणमपि जातु तिष्ठति अक्लमकृत्', बिल्कुल चुप तो बैठ जाता नहीं, कुछ बरने की उत्सुकता इन को होती ही है, पर, खेद है कि, व्यवहार-मोक्षक, समाज-मोक्षक, मधता-मोक्षक, स्वावलम्ब-वर्धक मज्जान का प्रचार

१ किसी एक व्यक्ति विशेष पर आसोप की इच्छा से ये धारण नहीं लिखे गये हैं। एक साधारण अनुगम की ओर, सामान्य ध्यान की ओर, जो इस देश में, तथा अन्य देशों में, बहुधा देखी जाती है, पाठक के विचार को आकर्षित करने के लिए।

तो ये विद्वान् करते नहीं; मूढ़ग्राहो को ही और दूढ़ करते हैं, 'लकीर बे फकीर' बने हैं, 'लकीर पीटते' हैं, जोर अपनी और जनता की शक्ति का, श्रम का, धन का, समय का, बुद्धि का भी, अव्यय करते-करते हैं। काशी के किन्हीं किन्हीं घाटो पर, दस-दस बीस-बीस आदमियों की टोलियां शाम को बैठ जाती हैं, और "हरे राम, हरे राम, राम राम, हरे हरे" जोर-जोर से चिल्ला-चिल्ला कर रटते-रटते सबेरा कर देती हैं, मुझ से, उन घाटो पर रहने वाले आदमियों ने आ कर शिकायत की है, कि, 'रात का सोना हम लोगो को हराम हो गया है; ये लोग तो बेकार आदमी हैं, दिन को कही सत्र यगैरा में खा लेते हैं और सोते हैं, रात को धर्मध्वजता दिखाते हैं, और हम लोगो को तकलीफ देते हैं, क्या म्युनिसिपैलिटी की, मजिस्ट्रेट की ओर से इस को रोकने का प्रयत्न नहीं हो सकता?' मैं उन से यही कह दे सकता था कि 'आप स्वयं म्युनिसिपैलिटी या मजिस्ट्रेट से पूछिए, यदि मेरी राय पूछते हो तो यह है कि अपने पर्माधिकारी पंडितों से कहिए कि जनता को उचित शिक्षा दे, कि ऐसा रटना व्यर्थ है'। विष्णुपुराण में लिखा है कि,

स्वधर्म-कर्म-विमुखाः, कृष्ण-कृष्णोत्तराविण,
ते हरेर्द्विपिणो भूङ्गा, धर्मार्थं जन्म यद् हरे ।

जो लोग अपना सच्चा धर्म कर्म तो करते नहीं, केवल कृष्ण, कृष्ण की रट का होरा, दुनिया को अपनी धर्मिष्ठता और कृष्ण भक्ति दिलाने के लिए, करते हैं, वे मूढ़ कृष्ण के द्वेपी, धनु हैं; भजत नहीं, बयो कि हरि का जन्म तो धर्म सिखाने के लिए हुआ, अपना नाम रटवाने के लिए नहीं।

इस प्रकार से दुनिया को दिखाने के लिए, चिल्लाती हुई 'राम रट' में, या गाव-देहात के 'टोना-टोटवा' और हिन्दू मन्त्रियों के पुजारियों और मुसलमानी तक्तियों और मयचरों की झाड़-फूँ में, और ऐसे नुमाइशी होम-हवनो में, उत्सव क्या भेद हैं? मेरी समझ में तो यही भेद है कि इन यज्ञों में भारी साइम्बर-आटोप होता है, बड़ा मेला लगता है, तमा-पार्सी लोग टूटे पड़ते हैं, पारों और मल-मज की गंदगी फैलती है, दैवा

बारि बीमारी का भी प्रकोप होता है, न राम जी मिलते हैं, न विश्व-
शक्ति होती है। इस प्रकार की अन्धश्रद्धा के अन्धाधुन्व पोषण का ही
यह फल है कि साधारण 'हिन्दू' दास की 'बुद्धि' ऐसी नष्ट हो गई है कि,
वैसी ही अन्धश्रद्धा से वे 'गाजी मिया की कबर' और 'इस पीर जी
तनिया' और 'उस औलिया की दरगाह' पर भी मुह के बल गिरे पड़ते हैं।

सच्चे हृदय से सच्ची प्रार्थना, परमात्मा, अन्तरात्मा, जगदात्मा से,
एकान्त में की जाती है, और उस का सुफल, कुछ न कुछ, होता ही है।

विश्व-शांति या बुद्धि-भ्रान्ति ?

हे माई 'महाभारत' की कथा देखिए। श्वेतकि राजा ने, बारह वर्ष
तक, निरन्तर, अग्निदेव को इतना घों और अन्न पिलाया खिलाया कि
'अग्नि' को 'मन्दानि' 'अश्वि' का रोग हो गया, यवत् प्लीहा बड़ गई,
स्वात् कामला रोग की भी नीबत आई, मुह और सब शरीर पीला हो गया,

पाण्डुवर्जो, विषर्णश्च, न यथावत् प्रकाशते,

अश्विश्चाभयत् तीव्रा, विकारं समजायत।

पितामह, सब के परदादा जी, श्वेतदेव के पास जा कर, अग्निदेव
रोना रोये। उन्होंने ने कहा, "बहुत घी और अन्न पीने-खाने का यह फल
है, क्या ऐसा किया ? अब जगल की सकड़ी और पशुओं की हड्डी
खाओ, यही दया है, परहेज करो"। सूखे-साखे, दुबले-पतले, नोले-
पीले अग्निदेव ने कृष्ण और अर्जुन की सुशामद की, 'तुम इन्द्र के बादल
पानी को दूर रखो, तो मैं छाण्डव वन को, प्राणिमो सहित, छाड्-पीऊँ'।
'अच्छा, पर मिहननाया क्या दोगे ?' तो "सब सामग्रीयुक्त अद्वितीय
रथ, घोड़ीय धनुष, और अश्व तूणीर, अर्जुन को, सर्वचूर्णनी कौमोदकी
गदा तथा सर्वोत्तम-शास्त्र प्रमापी वज्रनाम चक्र, कृष्ण को"। दस, पंद्रह दिन
में (अन्य अध्याय में इसकीम लिखा है) अग्नि ने छाण्डव वन जला डाला,
और चले हो गये। अग्नि को बहुत अन्न पी खिलाने से उल्टा फल होता है।

हे माई ! जरा विचारिये ! आप अग्निदेव का, अन्न और घी के
अवश्य से भी, क्या तर्पण आराधन करने चले हो ! कृष्ण और अर्जुन

के बल पर तो उहो न एक छोटे से जंगल झाड़ी को, इसी दिल्ली के पास पाच हजार वर्ष पहिले, दो या तीन सप्ताह में जलाया। आज पाच वर्ष से, हिटलर, चर्चिल, मुसोलिनी, स्टैलिन, तोजो व्यागकाइरोक रुद्रदेव के सप्तक की सहायता से अग्निदेव, पचासो लाख मनुष्यों की हूँहो चर्बी कोटियो कोटि लोहा, लकड़ी, कोयला तेल खाते-पीते चले आ रहे हैं और तृप्त नहीं होते। आप उन को इस दस-तीस हजार मन अन्न और घी की घूस दे कर खुश कर लोगे ?

महाभारत के समय में तो उनको मदाग्नि रोग हुआ था, इस समय भस्माग्नि, भस्मक, रोग हुआ है, इस की चिकित्सा (अपेक्षया) भूठी भर अन्न घी के होम हवनो से नहीं हो सकती। इस के लिए विष्णुदेव की बुद्धिमानी चाहिए। पुराण में कथा प्रसिद्ध है कि रुद्रदेव जी से ही यह धर प्राप्त कर के कि जिस के सिर पर हाथ रखू वह भस्म हो जाय, जब भस्मासुर जी रुद्रदेव के ही सिर पर हाथ रखने चले और रुद्रदेव जी प्रा लेकर भागते फिरे, तब विष्णुदेव ने भस्मासुर को समझाया कि जरा अपने सिर पर अपना हाथ रख के परीक्षा तो लो कि धर सच्चा है या नहीं और भोले भाले भस्मासुर ने ऐसा ही किया, और भस्म हो गया। रुद्रदेव जी की जान बची। तो सूत्रात्मा, अन्तरात्मा, जगदात्मा हवी विष्णुदेव (विमिनोति व्याप्नोति, जगत् इति विष्णु) व्यापक महत्तत्त्व दृष्टित्व ने इस समय, विश्व युद्ध और अग्निगमन के लिए सुदोषसुद ग्याय का प्रयोग कर रक्खा है। दोतरपा भस्मासुर एक दूसरे के सिर पर हाथ फेर रहे हैं। चीपड़ा हवी भारत भी साक्षात् नहीं तो व्यवहित प्रकृति से जल रहा है।

होम-हवा-अन्न के बरत कराने वालों ने यही हिटिम बिया था कि 'विदव-राति' के लिए यह हो रहा है। क्या विश्व गति हुई ? क्या आप लोग अग्निदेव को राखी कर सके ? क्या उहो ने मानव-व्या और वृत्ती सेत (वेट्रोपियम) या अपनी जिह्वा को नगरा या हजारों पुं ऊपर तक आकाश में फलाफलाती हुई खींचती हैं, हवा ली ? आप के बल घी-अन्न को समाप्त हुए महीना हो गए, पर विश्व व्यापी चर्बी-सम्पत्ति-अन्न, महा

रखे, प्रतिदिन बढ़ते हुए वेग से चल रहा है। दूसरे देशों की कथा तो जाने बीजिए। भारत में ही अग्निदेव ने आप की सेवा-सुश्रूषा से प्रसन्न हुकर, आपके यज्ञों के बाद, १४ अप्रैल, १९४४, को बर्बड़ में कैसा ताण्डव रचा। हजारों मनुष्यों को जान से मारा वा घायल किया, और लाखों (सैकड़ोंकोटि) रुपये की सम्पत्ति को चोट गये। और छोटे मोटे शनिवारों की सबर दिनिका में बहुत छपती ही रहती है। लाखों रुपये का कमी बल्ल, कमी रुई, कमी तेल, आये दिन स्वाहा होना ही रहता है।

एक सूक्ष्म तर्क

एक 'शास्त्रवादी' लिखते हैं कि 'जब भूख से लाखों प्राणी मर रहे हैं, ऐसे ही कठिन समय में शास्त्र ऐसे यज्ञों का प्रतिपादन करता है, उन सर्वत्र महर्षियों की बात ठीक मानी जाय या आप की ? जैसे अकाल में खेत बोते समय, मिट्टी में गीधूम आदि बखेरते हुए देख कर, कोई अवोध बालक बहे, 'मेरे पिता अन्याय कर रहे हैं,' इसका क्या उपाय है ?

इस पर यह बतलाना है कि पहले तो इसी का ठीक पता नहीं कि ऐसे यज्ञ का विधान कितनी प्राचीन महर्षि ने लिखा, हा, आज बल सभी कायापधारी, वेपपारी, लोभ, महर्षि, महात्मा बहे जाते हैं—यह बात स्याती। दूसरे, यदि किन्हीं महर्षियों ने लिखा भी, तो किन्हीं ने यह यज्ञ विधान पोटिया में लिखा, वे 'सर्वत्र' महर्षि थे, इस का क्या प्रमाण ? और, अकाल के समय में भी खेत में गोहू बोने के पीछे अच्छी फसल हुई, इस का तो प्रत्यक्ष प्रमाण मनुष्यों की, हजारों वर्षों से, प्रति वर्ष मिलता चला आ रहा है, ऐसे यज्ञ से बिरद-आगि हुई, इस का एक भी प्रमाण प्रमाण मनुष्यों को कहीं मिलता है ? या किसी इतिहास पुराण में मिलता है ? इन प्रश्नों में तो यही देस पड़ता है कि आमुरी प्रकृति बाला के उप देवा से उत्पन्न घोर अग्नि की शक्ति तभी हुई जब 'अवतारा' ने दह का प्रयाग किया, यज्ञों का नहीं। 'न्यग्रामो यज्ञेय' वा 'पुनश्चाम', 'पन-चाम', 'राग्यचाम', जयचाम' आदि किसी विनाश स्वार्थ की पूँति के लिए ही प्रयाग यज्ञों का विधान है। 'प्रत्यक्ष-वरा प्रमाति'।

प्रमाणानि ' ' नहि श्रुतीना शत अपि घट पटयितु ईष्टे " । सब प्रमाणों की जड़ बुनियाद प्रत्यक्ष प्रमाण है, जब पहिले महानस, अग्नि, धूम पर्वत प्रत्यक्ष से सिद्ध है, तब ' पर्वतो बहिनमानु, धूमात् ' यह अनुमान चलता है। हमारे सामने घट रखा है हम देख रहे हैं कि यह घट है, यदि सौ श्रुति सौ वेद से वाक्य आ कर कहें कि यह घट नहीं पट है, तो उन की बात सुनी-मानी नहीं जा सकती। वाचस्पति मिश्र ऐसे परमप्रसिद्ध दार्शनिक विद्वान न, शंकर-भाष्य की अपनी टीका भामती में यह वाक्य लिखा है। कोई शास्त्र आठ प्रकार के प्रमाण मानते हैं कोई पांच कोई चार कोई तीन, कोई दो, कोई एक ही। ऐसा कोई शास्त्र नहीं जो प्रत्यक्ष प्रमाण को न मानता हो। 'नास्तिक' चार्वाकदर्शन भी, जो अन्य किसी प्रमाण को नहीं मानता, एक ही प्रमाण को मानता है, वह भी प्रत्यक्ष प्रमाण को मानता ही है। मनु (१२० १०५) में लिखा है—

प्रत्यक्ष चानुमान च शास्त्र च विविधागम

त्रय सुविदितं कार्यं धर्मशुद्धि अभिप्सता ।

केवल शास्त्रमाश्रित्य न कर्त्तव्यो विनिश्चयः ,

युक्तिर्हो न विचारे तु धर्महानि प्रजायते ।

(१२ ११२, कुल्लूक-टीका) । पहिले प्रत्यक्ष से, तब अनुमान (तक युक्ति बुद्धि) से, तब विविध शास्त्रों से, जानने से ही शुद्ध धर्म का निश्चय हो सकता है, केवल शास्त्र का आसरा करने से, युक्तिपूर्वक विचार बिय बिना धर्म की हानि होती है। वेदव्यास जी न महामारत में लिखा है

सर्वं सर्वं न जानाति सर्वतो नास्ति कश्चन ।

सब जान किसी एक मनुष्य के पास नहीं है, सधमुच 'सर्वं' कोई भी नहीं है ।

पुराने समय में भारत तथा चीन, ईरान, ग्रीस रोम आदि पवित्र देशों में किस प्रकार के 'सर्वं' महर्षि रह, यह तो हम को निरास स मालूम महा, पर आजकाल हमारी जास के सामने यूरोप अमेरिका में, सधन नहीं ता बहुत स महर्षि प्रत्यक्ष हो रहे हैं जिन के विज्ञान के बल स मनुष्य स्पष्ट ज्ञान-अमिल तीनों में अपविहसगति से महावेग से दौड़ रहे

है, बाजबाल के प्रत्यक्ष 'महर्षि' तो ये ही हैं जो "श्रुति-प्रत्यक्ष-हेतवः,"
 भूमी बातों की, पुराणों की, और 'सहस्ररंजनी चरित' (बलिफ-लैला) की
 बातों को कर दिखाते हैं, और अन्न-धी के यज्ञों में ही मग्न रहने वालों
 के ऊपर राज करते हैं। दुःख इतना ही है कि दुर्बल-भीड़क है, इस लिए
 ईश्वरत्व ही रहे है; नहीं तो देववत् पूजे जाते। भारत वर्ष में तो कितने
 ही लोग, इस प्रकार की कुछ भी शक्ति, कुछ भी सिद्धि, न रखते हुए,
 देवत्व वाङ्मूल के बल अपने को मही-देव' बताने और पाते हैं।

यज्ञ की कर्तृत्व

१ शास्त्रवादी सज्जन ने गीता के अ० १ श्लोक १४ का हवाला दिया
 है, और "अन्नाद् भवन्ति....." ये दो शब्द भी लिख दिए हैं। यह
 भी लिखा है कि, "अनेकं मन्दुत भाष्य मने वेत्ते; महारामा तिलक-कृत
 गीताहस्य भी; समने एक मत से अग्नि में हवन करना ही अर्थ किया
 है"। अच्छा माना, पर उस श्लोक को पूरा पड़िए,

अन्नाद् भवन्ति भूतानि, पर्जन्याद् अन्नसम्भवः,
 यज्ञाद् भवन्ति पर्जन्याः, यज्ञः कर्मसमुद्भवः।

अन्न में भूतानि, प्राणी, मनुष्य, जीवजन्तु होने हैं, बादल से अन्न,
 यज्ञ से बादल, और कर्म से, हाथ पंर चलाने से, वेद में लिखे कर्मकांड
 के अनुसार कार्य करने से, यज्ञ होता है, जैसे आमुषेडाचार्यों, घनवनरि-
 शिषोदाम, मुद्युत, पुनर्वसु, अग्निवेश, चरक आदि ऋषियों की लिखी
 शिषि के अनुसार कर्म करने में रोगनिवारक औषध बनने हैं। तो आप
 पात्र मन्त्रों हैं कि आप के यज्ञ से बादल हुआ; पर अन्न तो नहीं हुआ।
 पापें मास, १९४४ ई०, के अन्न में, भारत में, बहुत जगह, बहुत
 और से पानी के साथ कोला-रायर भी बरसा, जिस की चर्चा इन्ग्लैंड ने गीता
 में नहीं की है; और ऐसे कुसमय गिरा कि जो अन्न खेत में गड़ा था वह
 भी नष्ट हो गया। यह हुई 'यज्ञ' की कर्तृत्व। यज्ञ-भाषाचार्यों ने विद्वत्ताति
 का शिष्टिम किया; हुई करवा-जाति और अन्न-लाभ-जनित अर्थिक प्रतापि।
 'यज्ञ' के तात्पर्य आज और प्रयोग में अति बाध दुस्तर है।

मन्त्रो होन स्वरतो वर्णतो वा, मिथ्या प्रयुक्तो न त अर्थम् आह,
स वाग्वज्रो यजमान हिनास्ति, यथा इदं शत्रु स्वरतोऽपराधात् ।

(निरुक्त)

होम करने वाले सैकड़ों 'ऋत्विक्' सज्जन, जो दिल्ली, कानपुर, आदि में एकत्र हुए, उन की तपोविद्या में क्या योग्यता थी, इस का मुझे निजी ज्ञान तो नहीं है, पर काशी के ही कई पंडितों से जो सुना वह कुछ सतोष-कारक नहीं था ।

रोग का रूप और निदान जान बिना औषध का प्रयोग, वह भी कच्चे औषध का कच्चे वैद्य के हाथ से, हानिकारक ही होगा, रोग को बढ़ावेगा, घटावेगा नहीं । वर्तमान विश्व उपद्रव, मानव-जगत्-व्यापक उपप्लव विप्लव, गवर्मेण्टों की आज्ञा से अन्न-वस्त्र का मुद्गरूपी घोर असुर यज्ञ में ही होम-हवन, तथा कागजी सिक्का छाप-छाप कर मिथ्या धन की बेहद वृद्धि, और उस से आवश्यकीय वस्तुओं के मूल्यों में दिन दूनी राठ चौगुनी महंगी—इस सब का निदान कारण राष्ट्रों के शासकों, नायकों कोटिपतिया, का अपरिणेश लोभ, ऐश्वर्य-तृष्णा, ऐयासी, सवर्ष और सब देशों में समाज की नितात दुर्व्यवस्था, सैकड़ों की अति घनाढ्यता और कोटियों (करोड़ों) की अति दरिद्रता है । इस दारुण रोग का औषध एव ही है—समाज का पुन सुव्यवस्थापन, 'वर्मणा वर्णं वयसा आश्रम' के सिद्धांत के अनुसार । इसी एक मंत्र से, इसी एक यज्ञ से, यह रोग साध्य है, दूरी-कार्य है । हे भाई ! इसी मंत्र को, जो वैदिक सनातन आर्य मानव वर्णाश्रम धर्म का सार है, स्वयं अर्थभावन सहित जपो, और चारों ओर, समग्र भारतवर्ष, में इसी का जप और अर्थभावन कराओ, तथा तदनुसार आचरण करो कराओ । तब विश्व शांति होगी, आग में तिल और जो आदि डालने से, और रुद्रादि देवता के कुछ वैदिक मन्त्रों को ऊँचे स्वर से पढ़ने से नहीं होगी । इन विश्वमुद्रा और घोर साम्प्रदायिक बलहों की आपत्तियों को, रुढ़ाणों से वा अन्नरामा जगदात्मा की सूचना न, आगे जान कर, कुछ लोग, भारत में आज से प्राय ५० वर्ष पहिले से, 'वर्मणा वर्णं', वयसा आश्रम, (बुद्धिपुष्तो) धर्मो धारयति प्रजा' की आवाज उठा

रहे हैं और हिन्दू धर्म कहलाने वाला धर्म क्या बस्तु है, उसका तात्त्विक रूप और मर्म क्या है, इसको काशीस्थ 'सेण्ट्रल हिन्दू कालिज' के ऐसी प्रोफेसर्स के द्वारा, जनता को समझाने का यत्न कर रहे हैं। पर हमारे बगले देश में अभी तक इस की सुनाई और समझ नहीं हुई। हरीज्जा !

शास्त्रवादी सज्जनों ने एक बहुत बारीक तर्क किया है। लिखते हैं कि 'घोना के चतुर्थ अध्याय में अनेक प्रकार के यज्ञ कहे गये हैं, 'द्रव्य-प्राप्तिपोषण'.....' और सबसे श्रेष्ठ ज्ञानयज्ञ बताया है, 'ब्रह्मापण, ब्रह्मर्षि,.....'। परन्तु ज्ञानयज्ञ गोण यज्ञ है; मुख्य यज्ञ यही है जो प्रपञ्च अग्नि में वेद-मन्त्रों से आहुति दी जाय। ...सब से श्रेष्ठ ज्ञानयज्ञ कहा है कि उस यज्ञ को उपमान बनाया है, जिस को आप पाप कटते हैं। ...जब किसी बालक की सिंह की उपमा दी जाती है, 'सिंहो माण-वः' तब बालक उपमेय है, सिंह उपमान है; उपमान में, उपमेय से, अधिकता निरूपण से स्वीकार करनी होती है।"

जिन गज्जन ने यह तर्क किया है, वे निस्सन्देह विद्वान् हैं, संस्कृत-प्रयोग पर परिष्ठम विभे हैं, पर उन के विचारों को पढ़ कर यह अनुमान होता है कि उन्होंने संस्कृत ग्रंथों के साथ-साथ यूरोपीय इतिहास के बुने-पुने धोरे से भी प्रसिद्ध प्रयोगों की ओर दृष्टि नहीं डाली। श्लोक प्रसिद्ध है, महाभारत में तथा अन्य स्थलों में भी मिलता है,

इतिहास-पुराणान्या वेदं सम्पूर्यते;

विभेति अल्पघृताद् वेदो, मां अथ प्रतिरिष्यति ।

'वेद' के तात्त्विक अर्थ की 'इतिहास' और 'पुराण' के ज्ञान से उप-बृंहित कर के समझने का यत्न करे, तभी ठीक समझेगा। जो अल्प-अन्य है, बहु-अन्य नहीं है, इतिहास का, पुराण का, विविध शास्त्रों का ज्ञान नहीं रखते, उन से 'वेद' इला है, बिना मंदे अर्थ का अनुर्थ कर साधने, मनु को धोने में डाल देने। यूरोप में भी ईसाई मत के भीतर संतों के सम्प्रदाय, परस्पर ब्रह्मापमान, सम्पद-सम्पद पर, उज्ज्वल होते गये हैं; वे तो हिन्दु धर्म के भीतर, वे तो उन के विद्वान् भी, ऐसी ही घृष्ट दृष्टिों में, बात की मजल खिलाने हुए, एक-दूसरे के मनो पर आघात करने रहे,

और जबानी सदन मदन करते-करते, हाथ-पैर से, शस्त्रास्त्र से परस्पर मारण-दारण करने लगते थे। भारत के इतिहास में भी, बौद्ध, जैन, पुमारिल, शंकर आदि की 'दिग्विजय' यात्राओं के समय में ऐसी ही किव-दती बली आती है कि जो पल दुर्बल पड़ता था उस को खोलते तेल के कटोह में डाल देते थे, सूली पर चढ़ा देते थे, इत्यादि। यूरोप का इति-हास तो दूर रहा, भारत के भी, मुसलमानी राज से पहले के, हिन्दू राज के इतिहास की ओर हिन्दुओं का ध्यान नहीं गया, न अब भी, संस्कृत-विद्वन्मंडली में जाता है। पर यूरोप के प्रामाणिक इतिहास से यह जान पड़ता है कि मतभेद और विवाद-जनित विद्वेष से साम्प्रदायिकों ने, अपने अपने सहायक राजाओं के द्वारा, हजारों विरोधियों की हड्डियाँ एक एक कर के जीते-जी तुड़वाई, हजारों की जिन्दा जला डाला, और तरह-तरह की यातनाओं से मरवा डाला, तो भारत में भी ऐसा होना अबब नहीं, और हुआ ही, शंकर के साथ, सुधन्वा राजा, सेना सहित, चलते थे, उनके समय में भी, तथा मगध के गुप्त वंश के सम्राट् स्कंदगुप्त के भी समय में यह श्लोक प्रसिद्ध है,

आसेतो आहिमादेयं योद्धान् आपृद्धमालकान्

यो न हति स हंतव्य — भृत्यान् एव स आदिशत् ।

जो सज्जन, रामायण महाभारत की छोड़, दूसरे उन से अर्वाचीन इतिहासों की इतिहास ही नहीं मानते, और उन का पढ़ना निश्च समझते कहते हैं, वे उपनिषद् में ही बही तथा का स्मरण करें। जनक राजा की सभा में याज्ञवल्क्य और शाकल्य का शास्त्रार्थ हुआ, याज्ञवल्क्य ने शाकल्य को धाप दिया, 'मूर्धांते निपतिष्यति', शाकल्य का सिर टूट कर गिर गया, और याज्ञवल्क्य जो एक सहस्र गाय का जिन्हें राजा जनक ने शास्त्रार्थ में जीतने का के लिए इनाम रखवा था, हाँक ले गये। मालूम नहीं मीथिक धाप ही में गिर टूटा, या मुक्क के घने रगने के दाग के चाने के प्रहार से। जो हों, विचारण्य ने, 'जीवमूक्ति निवेश' नामक अपने ग्रंथ में, याज्ञवल्क्य के इस दुर्गम की निन्दा की है। हाँ, एक और व्याख्या हो सकती है जिसकी ओर उपनिषद् के व्याख्याता आचार्य पंडितों

का ध्यान नहीं गया है, अर्थात् यह कि मानवत्व ने नहीं कहा था कि 'शास्त्रार्थ' में हार जाओगे तो तुम्हारा सिर नीचा हो जायगा; लज्जा से, और ऐसा ही हुआ होगा। जनक के राजा होने हुए, उन के सामने, नरी सना में एक ब्राह्मणयुव दूसरे ब्राह्मणयुव को मार ही डाले, यह मन में नहीं बँटता; यदि ऐसा सचमुच हुआ, तो वेदांती राजा भी और वेदांती महा-मर्षि भी, सच्ची सभ्यता के मानदंड से असम्बन्धी ही थे, मुँहों की कोटि में थे; और यदि केवल शर्माशर्मा की बात थी, जैसा मैं विश्वास करता हूँ, तब भी वेदांति ब्रह्मों को ऐसा विषाद सोमा नहीं देता। हाँ, मानवत्व पर मेरे उद्देश्य प्रकृति के रहे, अपने मुख से लड़े, नया वेद भी नहीं पाये और लाये, या बना डाला। वह सब समय ही दूसरा था। धृतराष्ट्र की परशुरामा में, ऋषियों-महर्षियों के, और भीष्म, द्रोण, कृप आदि के सामने दुर्योधन जी की आज्ञा से दुःशामन जी, अपनी आतृजाया द्रोपदी को, बाल पकड़ कर सींच लाये, और उस का कपड़ा उतारने लगे; कौरव-पांडवों के जन्म और विवाह आदि की कथाएँ भी अद्भुत हैं; यह सब धर्म-ध्यान-भूत परमात्म 'इतिहास' में लिखा है। अर्थात् इतिहास को 'पंडित-मंडल' क्यों निरस्तबायें समझता है, और 'महा-भारत' को पोपी के आगे माथ्यांग दण्डित करता है, मान्य नहीं।

किन्तु उस साम्प्रदायिक दृष्टिकोण में, जनसाधारण का, प्रजा का, न पुरीष में कोई उपकार हुआ, न भारत में; प्रसूत, बहूत जनवार हुआ, अन्य-पत्नी, मुद्राग्रह, धर्माभास ही बढ़ने-फँलने लगे, हठारो-भारतों के प्राण लगे, धन-जन का बहुत विनाश हुआ। यदि यह सब मनोवश और देह-का प्रजा के उत्कर्ष के कामों में समाना जाता, तो उन के जीवन के प्रत्येक क्षण में विपत्ति शोभा और समृद्धि आ गई होती; छाया मृत्यु गूँघर भवनों में गुलती-भित, हरा-हरा, लहरता उजाला हो जाता। अस्तु।

मन से बढ़कर आत्मज्ञान

जब दुःख लगे का तो जहाँ नहीं होता है कि, जन्म के 'जन्मदह' को जब मेरे शब्द बोलता, तो मरता बोलता, दीव नहीं करता;

ज्ञान यज्ञ श्रेष्ठ नहीं, तत्त्वतः द्रव्ययज्ञ ही, अग्नि में हवन ही, अष्ट यज्ञ हैं, ब्रह्म, परमात्मा, गीण, है, अग्नि, मुख्य और श्रेष्ठ है। यदि आप का 'शास्त्र' यही कहता है तो आप के लिए अवश्य ऐसा ही होगा। हम लोग तो परमात्मा की अमल विभूतियों में से अग्नि को एक, विभूति ही मान सकते हैं। कृष्ण ने कई बेर इस आशय के शब्द कहे हैं, "श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञानयज्ञ, परन्तप ।" यह भी अति स्पष्ट कहा, "यज्ञाना अपयज्ञोऽस्मि, पतञ्जलि न योगसूत्र में 'जप' का अप्रै बताया है 'तज्जपस्तदर्थभावन', और गीता के अन्त में, पुनर्बार कृष्ण ने कहा कि, 'हमारे-तुम्हारे इस सम्वाद को जो सावधानी से पढ़गा, जो इस का अध्ययन करेगा वह 'ज्ञान यज्ञ से मेरा, परमात्मा का, भजन करेगा, 'ज्ञानयज्ञेन तेन अहं इष्टं स्या, इति मे मति'। याज्ञवल्क्य स्मृति में भी स्पष्ट कहा है,

इज्या ऽचार दम-अहिंसा-यज्ञ-स्वाध्याय-कर्मणा

अथ तु परमो धर्मो यद् योगेन आत्मदर्शन । (अ० श्लो० ८)

भगवान् मनु ने भी कहा है—

सर्वेषामपि चेतेषा आत्मज्ञानं परं स्मृतं,

तद्धि अथ सर्वविद्यानां प्राप्यते हि अमृतं तत् ।

(अ० १२ श्लोक ८५)

सब धर्म-कर्मों से बढ़ कर आत्म ज्ञान है, वह मुख्य है, गीण नहीं। अति बर्मकांड की तो कृष्ण ने गीता में स्पष्ट शब्दों में निन्दा की है।

यामिना पुष्पिता वाच प्रवदति विपश्चित

वेद-वाद' रता, पार्थ । नाग्यवस्तोतिवादिन, इत्यादि ।

भागवत के ग्यारहवें स्कंध के इक्कीसवें अध्याय में गीता के इन श्लोकों का परिबृंहण किया है।

कामिन कृपणा लुब्धा पुष्पेयु कलपुद्गय,

अग्निमुष्पा धूमतान्ता स्व' लोभ' न विदन्ति ते ।

न ते मां, मया । जानन्ति हृदिस्यं य इव यत्

उपपादन्ता ह्यमुत्पपो यया नीहारचक्षुषः ।

‘वेद वाद-रत लोग, वेद-वेद-वेद, शास्त्र शास्त्र-शास्त्र, पुकारने वाले लोग, जो लच्छेदार, फूल-पत्ती-बेल-बूटा-दार बातें कहते हैं, कि इन यज्ञों व सिवा कोई और साधन है ही नहीं, वे अविपश्चित् हैं, नासमझ हैं, ये बातें मुलावा देने की बातें हैं, जो अग्नि पर नृप्य है, जिन की भाखें घुए से ढक रही हैं, वे मुझ को, परमात्मा को, नहीं पहिचान सकते। उपनिषदों में भी यही बात कही है—“प्लवा एते हि अपृथा यज्ञ-रूपा” (मुडक), ‘ये कर्मकांडी यज्ञ सब टूटी नौका के ऐसे हैं, इन से उत्तम वापें सिद्धि नहीं’ ।

बुद्धि की शरण लो

सब का निश्च्योत निचोड यह है कि बिना ‘बुद्धि’ की शरण लिये काम नहीं चलता । यदि ‘शास्त्र’ शब्द ही पकड़ा जायगा, तो फिर अन्न और घी के हो ‘यज्ञ’ से सतोष क्यों ? अज-मेघ, महिप-मेघ, गो-मेघ, अदव मेघ, नर-मेघ भी क्यों नहीं ? सभी तो शास्त्र विहित, वेद-विहित हैं । और आज भी सनातन धर्म के, वेदशास्त्र के, थडालू ‘हिन्दू’ लोग वासी ऐसे मुख्य तीर्थस्थान में ही, दुर्गा मन्दिर में ‘अज-मेघ’, और पास ही किष्क्याचल में ‘महिप-मेघ’, आये दिन करते ही हैं, यद्यपि वेद विहित, आडम्बर के बिना । ‘सौत्रामण्यां सुरा पिबेत्’ यह भी वेद विहित है । और यही समाप्ति क्यों ? वाम-मार्ग के उपासक अपने वाम-न्त्रा को महत्तम ‘शास्त्र’ बखानते हैं, उन के शास्त्र को भी शास्त्र मान कर पब म-भार की सेवा क्यों न की जाय ? उन के शास्त्र को शास्त्र मानने को आप संसार है ? यदि नहीं, तो क्या नहीं ? हम प्रश्न का उत्तर देने का यत्न जब आप करेंगे, तब आप को विदित हो जायगा कि बुद्धि की शरण लेने के सिवा आप को कोई दूसरा उपाय नहीं ।

हिन्दुओं की बाईं हजार जाति, उपजाति, उपोपजाति, उपोपोप-जातियों में से प्रत्येक का अपना ‘शास्त्र’ भलग है*, भोत्रन के विषय में

* नवम्बर १९४४ के ‘दि जर्नल ऑफ दि गंगानाथ सिन्घ इस्टि-ट्यूट’ (इलाहाबाद) के अंक में, महात्मा, बरार, नागपुर, बर्नाट

विवाह के विषय में, दायभाग के विषय में अनन्त भेद हैं, सभी शास्त्रीय हैं, मनु ने आठ प्रकार के विवाह और बारह प्रकार के पुत्र कहे हैं, शास्त्र वादी सज्जन इन में से किन को शास्त्रीय मानने को तैयार हैं ? दाय के लिए मिताक्षरा कुछ कहती है, दत्तक-मीमांसा कुछ, जीमूतवाहन का मत कुछ है, अपराक का कुछ, दक्षिण मलाबार के नावूदिर श्रोत्रिय ब्राह्मणों का कुछ और ही नितात भिन्न, सभी शास्त्रीय हैं। 'शास्त्रवादी' सज्जन किन का अनुकरण करते हैं ?

शास्त्रवादी सज्जन ने लिखा कि 'दिल्ली कानपुर के पशों में लाखों भाई बड़े कष्ट कर सम्मिलित हुए, क्या सभी मूर्ख हो सकते हैं ?' बुद्धिवादी सज्जन ने उत्तर दिया, "तो फिर ऐसा भी आप क्यों न कहें कि करोड़ों आदमी शराब पीते हैं, वे क्या मूर्ख हैं ? किसी काम को लाखों करोड़ों आदमी करते हैं, महज इस से बह धर्म नहीं बन जाता।" शास्त्रवादी ने प्रत्युत्तर दिया, 'भय पीना भी शास्त्र-सम्मत है क्या ? यदि आप ने कही देखा हो तो लिखिए। आप के इस दृष्टांत से मैंने यही लिया कि आप की सम्मति में लाखों अज्ञों की सम्मति का मूल्य नहीं है, तत्त्वज्ञ थोड़े भी हो फिर भी उन की सम्मति का मूल्य है, यदि ऐसा ही है तो सर्वथा मान्य है, अन्यथा यज्ञ के उद्घाटन में भय का दृष्टांत तो परिहासास्पद है'।

'थोड़े भी उत्पत्तों की सम्मति मान्य है, लाखों अज्ञों की सम्मति

आदि में फैली हुई 'साली' और 'पद्मसाली' और उन की अर्थांतर परस्पर अविद्यात्म्य उपजातिपों की प्रार्थना की है, और 'साली-माहात्म्य-पुराण' और 'मूलरत्नम्बी साली माहात्म्य पुराण' की भी, जिन को भानुदास ने १२१३ ई० के आस पास रचा, तथा गंगाभट्ट रचित 'कायस्थ धर्म प्रदीप' की भी। थोड़े में, बात यह है कि हिन्दू शास्त्र, पुराण, स्मृति, जाति, वर्ण आदि सब नितात रोगग्रस्त, सबधे, रहित, दुरत्य-पूर्ण-हो गए हैं। इन सब का अपार-आमलतक पुनः संस्करण, कायकल्प, हुए बिना, इन का जीते रहना असम्भव हो गया है।

नहीं—यह कहना तो 'बुद्धिवाद' को स्वीकार करना है; "क्योंकि तत्त्व-
हवा तो बुद्धि ही से साध्य है, विवेक का, सत्य-असत्य के विवेचन का,
फल है, जो विवेचन बुद्धि का कार्य है। मनु की आज्ञा ही इन्हीं शब्दों
में है।

एकोऽपि वेदविद् धर्मं यं ध्यवस्येद् द्विजोत्तमः,

त विज्ञेयः परो धर्मो, न ज्ञानार्ता उदितो अयुतः।

(अ० १२ श्लो० ११३)

एक भी सच्चा तपो-विद्या-युक्त विद्वान् वेद-वेदान्त का मर्म जानने
पारा, जो निर्णय कर दे, उस का धर्म मानना चाहिए; दस हजार भी
भक्त, अनजान, जो कहें वह नहीं।

किंतु अब शास्त्रवादी ऐसा मानें, तब 'लाखों माई यज्ञ में सम्मिलित
हुए, क्या सब मूर्ख थे' ऐसा उन का कहना-भूछना बेकार हो जाता है।
विदुरनीति में कहा है।

द्वावेव, पुरुषस्याथ, परप्रत्ययकारिणौ !

स्त्रियः कामितकामिन्यः, मूर्खाः पूजितपूजकाः;

गतामृतिको लोको न लोकः पारमार्थिकः।

यदि एक स्त्री ने किसी पुरुष की सराहना, कामना की, तो और
बहुत सी स्त्रियां उस की ओर दौड़ी, (जैसे कृष्ण की ओर गोपियां),
यदि एक पुरुष ने किसी की पूजा प्रशंसा की, कि फलाने बड़े सत-महत्
हैं, तो झुंड के झुंड उस की पूजा करने के लिए दौट पड़े; इस प्रकार के
जीव 'पर-प्रत्यय-कारी', दूसरे की अकल से चलने वाले होते हैं, अपनी
मकल नहीं रखते।

बहुत वर्ष हुए काशी के बड़े प्रतिष्ठित, सच्चे बहुश विरोध विद्वान्,
स्वामी मनीषानन्द से, पहिले पहिले यह श्लोक सुना,

घटं भिक्षात्, पटं छिद्यात्, उत्पत्तेः प्रपत्तेर्द्विजः,

येन केन प्रकारेण विख्यातिं प्राप्नुयान् नरः।

घड़ा फोड़, कपड़ा फाड़े, ऊपर-नीचे उछलें-कूदें, और प्रकार न बन
पड़े तो इती प्रकार से ख्याति तो लोक में हो; इस के साथ टीका रूप से

इतना और उन्होंने कहा कि जो 'सन्त' 'साधु' लोग 'सिद्ध' बनना चाहते हैं, वे पहिले 'साधकों' को एकत्र करते हैं, जो उन की 'योग सिद्धियों की' 'महात्मता' की, महिमा चारों ओर गाते फिरते हैं, तब, "मूर्खों पुजित पूजका" के ग्याप से, भीड़ उन के चारों ओर छोटा मोटा उपहार, भेंट पुजा, ले कर दोड़ने लगती है। उक्त श्लोक, 'श्लोक' होने के नाते, स्यात् 'शास्त्र' ही होगा। मैंने स्वामी जी से पूछा नहीं, पर उस के बाद, कई पंडितों से, विशेष कर पद्मनाभ शास्त्री जी नैयायिक के मुख से, जो 'स्पष्टवक्ता' प्रसिद्ध थे, वह श्लोक अक्सर सुना। आज काल 'सिद्ध साधकता', 'प्रोपेण्डा', का परिष्कार और विस्तार, पश्चिम की नकल कर के, भारत में भी, नये-नये तरीकों से, बहुत हो रहा है, 'धर्म' 'मजहब' के क्षेत्र में भी, राजनीति 'पॉलिटिक्स' के क्षेत्र में भी, रोजगार-अर्थ वार्ता 'ईकोनामिक्स' के क्षेत्र में भी।

अयं स्य पुरुषो दासो, नायं दासस्तु कस्यचित् । (म० भा०)

धूम फिर कर सभी आदमी 'अयं' के गुलाम हैं, 'अयं' किसी का गुलाम नहीं। सब लोग अपना अपना मतलब साधने के लिए, झूठी सच्ची 'प्रोपेण्डा' की, विज्ञापन—'एडवर्टिज्मेंट' की, इतनी धूम मचा रहे हैं कि माधारण जनता बिलकुल विक्षिप्त हो रही है, सत्य और मिथ्या का विवेक करना नितांत कठिन हो गया है। इस अभागे भारतवर्ष में, 'पर प्रत्यय-कारिता' को, स्वार्थी होतियार लोगो ने, इतनी बढ़ाई है—'पोषी' में लिखा है, इस को नहीं मानते तो नरक में जाओगे, और मानो तो स्वर्ग पाओगे—ऐसा कह कह कर, कि हिन्दुओं की प्रकृति का बाधक शब्द 'मही मस्झन' प्रसिद्ध हो गया है। ग्रहण तो, महावारुणी तो, लघु वरुणी तो, कुम्भ तो, अर्ध-कुम्भी तो, सोमवती अमावस्या तो, एकादशी तो, फलानी पट्टी तो, द्विषानी अष्टमी तो, यह पर्व तो, वह पर्व तो, नित्य, वहीं-न-कहीं, अत्यधिकतः अनपढ़ आदमियों की भीड़ लड़ी-पडती है, गद्गरी और बीमारी बढ़ती है। यह पूजित पूजकों का प्रत्यक्ष दैनंदिन उदाहरण है। बासी आदि सभी तीर्थस्थानों की भारी दुर्दशा, ऐसे ही कारणों से हो रही है।

शास्त्रवादी सज्जन पूछते हैं कि, "शराब पीना भी शास्त्रसम्मत है क्या ?" बड़े खेद के साथ कहना पड़ता है कि, भिन को लोग 'शास्त्र' मान रहे हैं वे शास्त्र शराब के लिए सम्मति देते हैं। मद्य के, बिन्ही स्मृतियाँ में ग्यारह, बिन्ही में बारह, भद कहे हैं, गोही, माध्वी, पेंटी का 'ब्राह्मण' की, अथवा तीनो द्विजा को, निषेध किया है, अथ प्रकार की शराब के लिए अनुमति दी है, देखिए विष्णु स्मृति आदि, यद्यपि निवृत्तिस्तु महाप्रकाश भी कहा है, दूदो के लिए पहिले तीन की भी मनाई नहीं है। "सोनामण्या सुरा (पेंटी अथि) पिबेद्" यह वेदविधि ऊपर उद्धृत हो चुकी है, 'सोम' भी एक प्रकार का मद्य ही था; 'इन्द्रोऽभासत सोमेन' ऐसा वाक्य महाभारत में, एक राजा की यज्ञ-समृद्धि के वर्णन में आया है, कुछ अन्वेषको वा कहना है कि 'मग', भाग, ही सोम' है वा इसी जाति की कोई दूसरी औषधि। इत्यादि।

भाग, हो सोम' है या इसी जाति की कोई दूसरी आपाधि। इसका
वलराम जी घड़े-के घड़े शराब पी जाते थे, कृष्ण और अर्जुन को भी
पंचय ने 'क्षीर', शराब से मस्त, सत्यभामा और द्रौपदी की गोद में पैरो
को रख कर लेते हुए, जनानखाने में देखा। कौरव, पाण्डव, यादव घराने
की स्त्रियों के शराब पीने का वणन महाभारत में है। बहुत प्रसिद्ध,
यद्यपि बहुत अश्लील भी, 'माघ' काव्य में भी देखिए। यादव-वंश तो
अतिमात्र शराब पीकर आपस में ही कट मरा। यदि शास्त्रवादी सज्जन
से पूछा जाय कि क्या ये सब ही मूल्य थे, तो प्रायः उन को यह कहने के
लिए विवश होना पड़गा कि, इस विषय में, मूल्य ही नहीं, महामूल्य प।
'शत्रोरपि गुणा वाच्या दोषा वाच्या गुरोरपि। मघ का दुष्टान्त
परिहासास्पद नहीं, 'रोदनास्पद है विशेष कर मेरे ऐसे बड़े आदमी को
तो भारतवासी हिन्दुओं की समग्र दशा 'रोदनास्पद' हो रही है, यद्यपि
जन्म देना वालों को नितान्त 'परिहास' वा 'अपहास' वा 'मदुहास' की
वास्पद है। यही क्या बड़ विवाह की है, इतिहास-पुराण, 'शास्त्र ही नहीं,
'धर्म शास्त्र' माने जाते हैं, स्मृति-कोटि में है, ये कहते हैं कि कृष्ण की
१६१०८ पत्निया थी, इतने बड़ अवरोध से क्या क्या आपत्तियां हुईं,
उन की भी चर्चा, यद्यपि थोड़ा है ही भविष्य पुराण भागवत, भारत आदि

में की है। अधिक विस्तार से दिखाई जाती, तो अधिक लोक शिक्षा होती।

इस अब-भ्रष्टा के अत्यन्त बढ़ाने का ही यह फल है कि हिन्दू-वास की दासत्व बुद्धि प्रतिदिन अधिकाधिक बढ़ती जाती है, कन्नो, बरगाहो, का हाल लिखा, जो कुछ भी जिस किसी ने बता दिया उसी पर विश्वास कर लिया, 'सोने का सिक्का, वा गहना, और करसी नोट ढूना कर देंगे, छोड़े ताबे को एक रस्ती भस्म से सोना बना देंगे, अपना माल थोड़ी देर के लिए हमारे सुपुर्द कर दो—तो सुपुर्द कर देते हैं, और ठग जाने पर पीछे झीकत है और पुलिस के पास निष्फल दौड़ते हैं, लाट साहब से लेकर चौकीदार के आगे झुक-झुक कर सलाम करते हैं, यहां तक कि स्वराज्य छो दिया, और उन के वापस लान के एकमात्र उपाय, 'कर्मणा वर्ण, पयसा आयम' की सच्ची व्यवस्था को नहीं सीखते सिखाते हैं। वासी को पञ्चक्रोशी यात्रा में मैं ने अपनी आखो देखा है कि अपने को 'ब्राह्मण' बताते हुए एक आदमी के कहने से, देहातिथो के एक झुठ ने, मील के एक पत्थर (माइल् स्टोन) को 'महादेव जी' मान कर, उन पर मूल पत्ते, पानी, और पैसे चढ़ाये, और उन पैसे को ले कर 'ब्राह्मण देवता' चल दिये। 'मंदिर बनवा दो' 'मंदिर बनवा दो और 'पुजारी नियुक्त कर दो', यही जिगा श्रद्धालुओं को दी जाती है। वासी में 'मंदिर' के ऊपर 'मंदिर रुद गये हैं, हर गली में दो-चार छोटे-मोटे मौजूद हैं, बहुतेरे नय बनो में न कोई दर्शनार्थी जाता है, न पुजारी जी बंठते हैं, मैं ने यह भी अपनी आंखो देखा है, एक नये ही बन, और अच्छे बड़े सुन्दर मी, मंदिर में, बुत्ते न मूख से शिव पिंड जी का अभिषेक किया, पुजारी जी का पता नहीं था, यहा दुग हुआ, 'हिन्दू धर्म' ऐसा अर्थ रहिन, दुर्लभ-पूरित, हो रहा है।

बुद्धिवादी सम्जन ने बहुत ठीक लिखा है कि, "आपें सोच जब तक स्वतंत्र विचार के रहे, तब के बल पर चले, तब तक आपें जानि जीवित रहो", अपना मूल शिक्षा स्थिर रहते हुए, विशेष आपार, धर्म, धर्म, विधि नियम समय-समय पर अवस्था के अनुसार बदलने रहे। बाकिर यह भी विचारिए कि मनुस्मृति मूल स्मृति तो थी ही, फिर तत्पार्श्व और

स्थावरी? इसलिए न कि मनु के मूल सिद्धांतों को अटल रखते हुए, थोड़ा-क़ूत हेरफेर गौण बातों में समय-समय पर होता रहा है? “जब से हम अब-विश्वासी बने” (और धर्माधिकारियों द्वारा बनाये गये) “तब से शास्त्रों की प्रगति एक गर्द; अब उन प्रगतिशील श्रुतियों की, हम ऐसी अकर्मण्य भ्रान्त हैं कि हमारे पास शास्त्र की दुहाई देने के सिवा और कुछ भी न रहा; विवेक को कोई स्थान देना ही नहीं चाहते.....” बुद्धि-स्वातन्त्र्य था, उनके पीछे शासन-स्वातन्त्र्य भी, स्वराज्य भी, अवश्यमेव गया।

बुद्धिवादी सज्जन ने लिखा कि, “यज्ञ में पशुओं की बलि का विरोध बुद्ध भगवान् ने किया, तब धर्म के नाम पर उन का काफी विरोध हुआ, पर अन्त में विवेक की जीत हुई। शास्त्रों में सैकड़ों वचन ऐसे मिलेंगे जो त्याग्य हैं, जिन्हें आप भी स्वीकार नहीं करेंगे।” “शास्त्र-वादों” सज्जन ने उत्तर दिया कि “इतिहास बताता है कि भगवान् शंकराचार्य ने अवतीर्ण होकर बौद्ध धर्म को परास्त कर, वैदिक धर्म का ऐसा प्रति-प्यपन किया कि भारत में बौद्ध धर्म न सके।” हा, बौद्ध तो रह न सके, पर मुसलमान और ईसाई आ धमके और बस गये, और भगवान् शंकराचार्य के नवीन अवतार का तिरस्कार करके ऐसे फूले-फाले कि आज भारत की आबादी में ६५ फी सदी ‘हिन्दू’ नाम-धारी रह गये हैं, २५ फी सदी मुसलमान हो गये हैं और १० फी सदी ईसाई आदि हैं। कुमारिल आदि के रटते रहने पर भी, वैदिक पद-यज्ञ भारत से उठ ही गया, और प्रतिदिन लाखों हिन्दू तीर्थ-स्थानों में स्नान करने से पहिले जो सत्त्व पड़ाये जाने हैं, उन में “बौद्धावतारे कलि-प्रथम-चरणे” पड़ते ही हैं, तथा बौद्ध धर्म के मूल उद्गम-स्थान, काशी के ‘सार (इग) नाथ’ नामक भाग में, पुनः वह धर्म नई जड़ पकड़ने का यत्न कर रहा है, और भारी बुद्ध-मन्दिरों और भिक्कु-गृहों का निर्माण कर चुका है। यदि यहां के ‘निक्खु’ लोग बुद्ध-भासन का सच्चे हृदय से पालन करेंगे, तो वे पुनः भारत के विहृत ‘हिन्दू’ धर्म ही का संशोधन और जीर्णोद्धार कर सकेंगे, जैसा ही और जो ही बुद्धदेव ने किया; उन्होंने कोई नया धर्म नहीं चलाया। वही वह भी स्मरण रखना चाहिए कि, मुख्यतः, बौद्ध धर्म

अपने भिक्षुओं के दुराचारी और भ्रष्ट हो जाने से परास्त हुआ, तथा यह कि शंकर के शास्त्र से उतना परास्त नहीं हुआ जितना मुघनवा के शास्त्र से। शास्त्र के विषय में तो शंकर के अनुयायी 'प्रच्छन्न बौद्ध' ही कहलाये। बौद्ध (वा जैन) पंडित अमरसिंह के रचे 'अमरकोष' को सभी ब्राह्मण पंडित, आरम्भ में ही, कम-बेश रटते हैं, उसके आदि में ही, पहिले बुद्ध के नाम गिनाये हैं, पीछे ब्रह्मा आदि देवताओं के नाम, और बुद्ध के नामों में 'अद्वयवासी' भी लिखा है, जो ही अद्वैत वेदान्त के सार की सूचना करता है। मतलब यह है कि शंकर आदि बुद्ध को गाली भी दिये जाते हैं, और उन्हीं की नकल भी करते जाते हैं। 'मायावाद असत् शास्त्र, प्रच्छन्न बौद्धमेव च ।" इत्यादि परस्पर एक-दूसरे के 'शास्त्रों' को 'असत् शास्त्र' कहते रहे, इस से भी विदित होता है कि 'अपनी-अपनी दही को मीठी' कहते हुए भी 'सत् शास्त्र' और 'असत् शास्त्र' में विवेक कराना चाहते थे। केवल 'शास्त्र' शब्द पर मुग्ध हो जाना ठीक नहीं। रही परास्त करने की बात, सो 'भगवान्' शंकराचार्य के मत को 'भगवान्' रामानुजाचार्य ने मवीनतर अवतार में परास्त किया, और उनके मत को 'भगवान्' मध्वाचार्य, और क्रमशः सर्वे 'भगवन्त' निम्बार्काचार्य, रामानन्दाचार्य, कबीराचार्य, चंदन्याचार्य, यत्तमाचार्य, नानकाचार्य, दयानन्दाचार्य, देवेन्द्रनाथाचार्य, केशवचंद्रसेनाचार्य, इत्यादि ने। आज की दशा यह है कि इन सभी 'भगवान्' के परमश्रद्धालु अनुयायी, 'श्री प्रभुवर १ सल-कोटि-८, अथवा, श्री अनंत ८ श्री, श्री महा भगवान् अवैज महादुर' के आगे झुक झुक कर नमस्कार समस्तार कर रहे हैं। शंकर और उन के शिष्या अनुयायियों की कृतियाँ गयीं-रिपया, और प्रतिवादिया से विवादों में परस्पर बृत्तनाम्ना और भर्त्सना का हाल, मायब लिखित 'शंकर-दिग्विजय' में देखिए, तथा, अमरह राजा की स्त्रियों के साथ 'भगवान्' शंकर के भोगविश्राम का वर्णन भी पढ़िए।^१ रामानुज के अनुयायियों की एक प्रतिष्ठ गयीं-रिपय यह है, जो

१ उदाहरणार्थ, योगियों में से श्री-तीन स्तोत्र नीचे लिखे जाते हैं—

शकर दिग्विजय म लिखी गर्वोक्तियों की अपेक्षा बहुत हल्की है
 गाथा सामान्यताना गलति, गमनिका कापिली क्वापि लीना,
 लीणा कागादवाणी, द्रुहिण-हर-गिर सौरभ नारभते,
 क्षामा कोमारिलोक्तिर्, जगति गृहमत गोरवाद् दूरवान्त,
 वा शका शकरादेर्, भजति यतिपत्नी भद्रवेदी त्रिवेदी ।
 तथागत बुद्ध के अनुयायियों की गाथा गीत डाल गई, कपिल की
 (साधुवाली) पगडंडी निट गई, कणाद (वैश्विक) की वाणी क्षीण

यत्र प्रारम्भजकाह्लाकलकलं लोकायतो विद्वत्,
 काया बाणभुजास्तु / सैन्यरजसा, सायस्यैर्घृताऽस्यस्थी,
 युष्वा तेषु पलायितेषु, सहसा योगा सहैवाद्रवन्
 को वा वादिभट् पट्टरनुवि भवेद वस्तु पुरस्तान् मूने ।
 बुद्धो बुद्ध समुद्यतः किल पुन स्थित्वा क्षणाद् विद्वत्,
 कोणे द्राक् कणभुग् व्यलीयत, तमस्तोभग्नवृत्तो गीतम्,
 भग्नोऽज्ञौ कपिलोऽपलायत तत पातजलाश्वाजलि
 चक्रुस्त तस्य पतीशितुश्चतुरता केनोपनीयेत सा ।
 हरतप्राह् गृहीता कतिचन समरे वंदिका वाशिषोषा
 कागाबाधा परे तु प्रसन्न अभिहता हन्त लोकायताद्या
 गाद बबीडतास्ते सुचिर अथ पुन स्व-स्व राग्ये नियुक्ता
 सेवन्तेर्तं विचित्रा यतिधरनिपते दूरता वा दया वा ।
 स्वदानुसारिणा राता, जना धर्मशिरोहता,
 व्यधाद आतां सुपन्वा, यथाय धृति विद्रिषा,
 आसेतोर् आहिमाद्रेष बोद्धान आवृद्धबालकं,
 मोनहृति सह-तप्य—मृत्यान् इति अन्वेषान् नृप
 (मापवृत्त शकर दिग्विजये) ।

सुपन्वा राजा की सेना शंकराचाप के साथ चलती थी, उसके मारु
 बाजे के गजन से ही लोकायत मल वाले भागे, सेना की धूल से ही
 कागाय लोग (कणाद के अनुयायी) काने हो गये, सायस्य (बुद्ध)

हो गई, द्रुहिण (ब्रह्मा के अवतार माने जाते मडन मिथ्र) की खोर हा (पानुपत दर्शन) की बाती में अब सुगन्ध नहीं रह गया उनको कोई पूछता सुनता नहीं, कुमारिल की बात क्षाम-फ्रीकी हो गई, गृह (प्रभाव) का मत गोखइल होने से दूर फेंक दिया, रह गये शकर, तो यतिपों के पति श्रीरामानुजाचार्य के, त्रिवेदी की वेदी पर विराजते रहते शकल दिक्को की क्या सका हूँ ।

ऐसे गवों, परस्पर कलहो, परस्पर परास्त करने की दुर्बसिनाजों ने सारे भारत को परास्त कर डाला है। इस प्रया से भारत देश, भारत धर्म, भारत समाज का कल्याण नहीं। अन्न-धी के पक्ष छोड़िए पशु-यज्ञ छुड़वाइए, मद्य-भास छुड़वाइए, मनु विहित दैनंदिन पंच महायज्ञों का

को वृद्धि छोड़ बी और योग वाले भी उन के साथ ही भागे । कौन ऐसा बाबी का बच्चा या जो इस (शकर) मुनि के आगे ठहरता । बौद्ध भी एक क्षण के लिए (याग) युद्ध में खड़ा रह कर भागा, जो बाबी अपने को बंबिक मत के अनुचर बताते थे, वे तो हाथों से ही मारपीट कर अलग कर दिये जाते थे, कोई कोई उनके साथी राजा बहुत दिनों तक बन्दी, दास, बनाकर, कारावास में बन्द कर दिये जाते थे, पोंछे कमी, हाथ पैर जोड़ने पर, क्षमा करके अपने अपने राज को वापस कर दिये जाते थे और (सुगन्धा और शकर की) सेवा करते रहते थे । यतिपों के घरणीपर शकर की शूरता भी और वया भी दोनों विचित्र थी। स्वन्दागुप्त सम्प्रदा ने जैसा किया था, उसी का अनुसरण करते हुए सुगन्धा राजा ने भी, (शकर की इच्छा से), अपने भूत्यों को यह आज्ञा दी कि रामेदवर के तेलु से हिमालय पर्यन्त, धोड़ों को मार डालो, उनके धूँ में बच्चों तक को न छोड़ो, और जो उनकी मारने से हिषके उसरो भी मार डालो । यह हुआ शास्त्रार्थ के स्थान में शस्त्रार्थ । यह प्रतिवाधियों ने कोई राजनीतिक या सामाजिक व्यावहारिक अपराध या पाप किया हो, तो बंद देना उचित था पर मायब ने ऐसा तो वहाँ लिखा नहीं • मतभेद हो के लिए मारना और मार डालना लिखा है ।

प्रचार कीजिए, कृष्ण के ज्ञानयज्ञ को फैलाइए । जगत् की बुद्धि, दिवेन,
स्वप्रज्ञा को प्रज्ञान-विज्ञान से उज्ज्वल कीजिए, 'कर्मणा-वर्णं, वयसा
आयुषम्' की व्यवस्था से, मनु के सिद्धांत और आदेश के अनुसार, सच्चे
वर्णाश्रम धर्म को समस्त मानव जगत् में फैलाइए, तभी विद्वत् शांति भी
होगी, और सब मनुष्या को पर्याप्त मात्रा में अन्न धो-दूध खाने पीने को
मिलेगा ।

इस निबन्ध का लिखना समाप्त हो चुका था कि एक 'बुद्धिवादी'
सज्जन का पत्र मेरे पास आया, उस के साथ एक 'शास्त्रवादी' सज्जन के
पत्र की प्रतिलिपि भी थी, तथा बुद्धिवादी ने जो उत्तर उन को दिया
था उस को भी । शास्त्रवादी सज्जन ने लिखा है—'... एक प्रश्न आप
भगवान्दास जी से और भी कर सकते हो, हाल में महा एक रुद्राभिषेक
भी श्रीवन्दारेस्वर ने हुआ है, अखंड रुद्राभिषेक अर्हन्त अखंड दुग्धधारा
द्वारा भगवान् वेदारेस्वर का पूजन हुआ है, दो-दो घड़े की पारी से
लगभग २४० ब्राह्मणों ने वेदघोष के साथ इस कार्य को किया है, शुद्ध
मोदुग्ध बड़े परिश्रम से प्राप्त हुआ है । आप के तक के अनुसार, जब
बच्चों को भी दुग्ध मिलता ही नहीं है, तब इस तरह दुग्ध बहाया जाना
क्या धर्म है ? और फिर यह पूजन, निर्गुण, निर्विकार, अव्यय, अदृश्य,
अवाप्त्य, अचिन्त्य, अव्यपदेश्य ब्रह्म का हुआ, अपना नित्यतृप्त, आप्त-
राम आनन्दमय भगवान् का हुआ ? प्रत्यक्ष देखने में तो पापाण खड पर
दुग्ध गिर रहा था, और जलाभिषेक भी साथ-साथ था, यात्रीगण भी
जलादि अर्पण करते थे, अतः जल के साथ वह कर नाली में जाता था,
किसी के हाथ भी नहीं लगता था, यह पुण्य हुआ क्या ?'

इस का उत्तर बुद्धिवादी सज्जन ने, शास्त्रवादी जी को, यह लिखा
कि, 'मेरे विचार में तो दूध को बहा देना अवश्य ही अविवेक है, इस
में मूज कुछ सदह नहीं, दूध के अधिकारी पहिले घन्च हैं, और भग-
वान् तो भावना से तृप्त होते हैं, उन को दूध की आवश्यकता ही क्या
है ? आप का पत्र, भगवान्दास जी को अवश्य भज दूंगा ।'

मेरे नामोल्लेख से प्रश्न किया गया है, इस लिए, इस स्थान पर,

उस का उत्तर भी रख देना उचित जान पड़ता है ।

बुद्धिवादी सज्जन के उत्तर से मैं अक्षरशः सहमत हूँ । केवल वेद-घोष होने से, अथवा शख, मृदग, घटा के निहाद, पणव, आनक, गोमुख के निनाद, तूर्य, पटह, दुबुभि के ध्वान और तुमूल शब्द से, (जिस के साथ बीसियों 'जगद्गुरुओं की', परस्पर 'दिग्विजय' की आकांक्षा से, 'सवारिया' निकला करती है), कोई अनुचित, अपार्य, व्यर्थ अथवा अधर्म कार्य, 'धर्म' नहीं हो जाता । हनुमान् ने लका में बहाराक्षसों को वेदघोष करते सुना, ऐसा वाल्मीकि जी लिखते हैं, मुझे तो इस का निजी ज्ञान है नहीं, पर वाल्मीकि जी ने ठीक ही लिखा होगा, तो क्या इस वेदघोष के हेतु से, राक्षसों के सब कार्य 'धर्म' होगये ? मेघनाद के, ऐसे ही वेदघोषयुक्त, यज्ञ का, लडमण न तो ध्वस ही कर डाला, तथा साक्षात् सदाशिव जी ने स्वयं दक्षप्रजापति के यज्ञ का विनाश करा दिया । इन्द्रदेव न, यदि पुराणों में लिखा ठीक है तो, बहुतेरे यज्ञों में विघ्न किया है । शक्राचार्य ने मडन मिथ के 'यज्ञ' में विघ्न किया । इत्यादि । शास्त्रवादी सज्जन ने जिस प्रकार से, 'बड़े परिश्रम से एकत्र किये गये शुद्ध घुघ को, पानी में मिला कर', नाली से बहाने का वर्णन कर के प्रदन किया है, कि 'क्या यह धर्म है ?', उस से तो पाठक को यह संदेह हो जाता है कि ये सज्जन 'दुग्ध से नाली-अभिषेक' का स्वयं ही खडन कर रहे हैं । अव्यपाद्य ब्रह्म और आनन्दमय भगवदेन् में क्या भेद है, और अभिषेकरूप पूजन किस का हुआ, इस अपने प्रदन का उत्तर ये स्वयं ही दे सकते हैं, कि उन्हो ने किस का पूजन किया । प्रत्यक्षदर्शी, साधारण मनुष्य की दृष्टि से, जो उत्तर देता है, वह भी उन्हा ने स्वयं लिख दिया है, कि 'पापाण खड' का । तथा च 'रुद्र' देव, 'शास्त्रा ही ने अनुसार, न 'अव्यपदेश्य ब्रह्म' हैं, न 'आनन्दमय भगवान्', बल्कि 'अहंकार और 'क्रोध' के मूर्त देव हैं, और उन की ग्यारह भूमियां हैं अर्थात् दस इन्द्रिया, और मुख्य इन्द्रिय ग्यारहवां मन । "नमस्ते रुद्र । मय्येव (प्रोपाय)" मा हिसी पुश्य जपत् " "या ते, रुद्र !, शिवा तनू तथा न " अभिचारशोहि" मा नो महान्त उत मा नो अभर्क " बघी

“प्रिया मा तस्तनवो, रुद्र !, रीरिषः” “मा नो वीरान्, रुद्र !, भामिनो (जप ज भामिनो) बधीः, मा नो गोपु, मा नोऽश्वेषु रीरिषः” —इत्यादि यजुर्वेद के रुद्राध्याय में, जो ‘रुद्रदेव’ के विविध प्रकार के शोध के समन के लिए स्तुति और प्रार्थना की है, वह तो प्रत्येक समझदार मनुष्य को करना चाहिए; पर, पानी और दूध मिला कर पनाली में बहाने से रुद्र-देव नहीं सुखेंगे; ऐसी रित्वत, उत्कोच, उनको प्रिय नहीं; अपितु इससे और नृद्ध होंगे, और हो रहे ही हैं। ऊपरी आदम्बर, ढोंग, कर्मकांड के आदोष से, न अव्यपदेश्य ब्रह्म, न आनन्दमय भगवान्, न श्रीवमय रुद्र, प्रसन्न होते हैं। मराठी भाषा में कहावत है ‘देव भावाचा भूखा’; अन्न और घी और दूध-दही का नहीं। सर्ववेदमय मनु की आज्ञा है, ।

विधि-यज्ञान् जपयज्ञो विशिष्टो दशभिर्गुणैः,
उपाशुः स्यात् छतगुणः, साहसो मानसः स्मृतः;
ये पाकयज्ञादजत्वानो विधियज्ञसमन्विताः,
सर्वे ते जपयज्ञस्य कला नार्हन्ति षोडशोम्,
जप्यन्तेव तु ससिष्येद् ब्राह्मणो, नात्र संशयः,
कुपार्द्ध अन्यन् न वा कुर्यान्; मंत्रो ब्राह्मणः उच्यते ।

(२, ८५-८७)

कर्मकांडी-यज्ञो से जपयज्ञ दशगुना अच्छा है; उस में भी, केवल जोष्ट हिला कर, इतना धीरे कि पात बैठ जाया भी न सुनें, ऐसा ‘उपाशु’ जप सौगुना अच्छा है, और सर्वथा मोन ‘मानस’ जप, हजार गुना। गीता और योगसूत्र का मत, इस विषय में, पहिले लिखा जा चुका है। मनलव यह कि चित्ला कर कहने से शब्द का, कोलाहल का, बस प्रबल, और ‘माय’ का अश (जो ही मुख्य है) दुबल, हो जाता है; इस लिए ‘सुद् ब्राह्मण’, ‘मानस’ जप से ही ससिद्ध हो सकता है और होता है, उस का मानस बल, आत्मबल, सकल-शक्ति, सय-सकलता, धरती है, कर्मकांडी के कर्मों का उसे प्रयोजन नहीं।

इस्लाम-धर्म बलाने वाले मुहम्मद के पास बैठ कर, एक नये मुस-लमान ने बहुत जोर-जोर से चित्ला-चित्ला कर नमाज पढ़ना शुरू

किया; मुहम्मद ने उस से कहा, 'ऐ विरादर !, बल्ला बहिरा नहीं है, धीरे पढो, बल्कि मन ही मे पढो, वह सब के मन को पहिचानता है।' ईसाई लोक मे, समाष्टि दृष्टि से, अन्य साम्प्रदायिक लोको- की अपेक्षा, बहुत अधिक समृद्धि है, शक्ति है; पर उस समुदाय मे ऐसा होम-हबनादि कुछ नहीं है; किसी पहिले समय मे, भारत मे, यदि उत्तम बुद्धि से और सच्ची विधि से किये जाते रहे हों, तो स्यात् इन से विनोप-विरोध व्यक्तिषो या समुदायो को कुछ लाभ होता रहा हो; पर अब तों ये निरे ढोंग डफोसले डोकरिया पुराण रह गये; बल्कि दुर्विधि से, दुश्चरित्र 'श्रुत्विजों' के हाथ से, और आपत्ति बुलाते हैं। मेरा निजी अनुभव है; मेरी रिस्तेदारी मे एक सज्जन की पत्नी ने, किसी विरोध मनोरथ की प्राप्ति के लिए, बहुत 'विधि'-पूर्वक, जाने माने कर्मकाण्डियो द्वारा, 'रुद्रयाग' अपने घर मे कराया; समाप्ति के पाच सात दिन बाद ही, मनोरथ तो मिला नहीं, मारी फोडा हो गया, जिस के लिए नरनर बगैरा की नौबत आई। प्रधान कर्मकांडी से पूछा गया कि ऐसा उल्टा फल क्यों हुआ, तो उन्हो ने यही कहा कि उनके साथ के कई 'श्रुत्विज' संचरित्र नहीं थे।" यदि कहो कि ईसाई-लोक मे प्रत्यक्ष बल्लह और पाप बहुत है, तो भारत मे उस से बहुत अधिक है, जिस का प्रत्यक्ष प्रमाण यह है, कि भारत पादचात्यो की जूतियो के नीचे पडा हुआ है।

शास्त्रवादी सज्जन ने लिखा है कि नाली मे बहाया दूध "किमी के हाथ मे भी नहीं लगता था"; यह तो दूध बहाने की निम्ना ही सनसनी

१. यत कार्तिक (नवम्बर) मास मे, काशी मे, गंगातट नगवा, पर जो शत कुंडी यत' हुआ, उसके आरम्भ मे, दक्षिण से, महाराष्ट्र देश के एक अच्छे पण्डित, जो बहुत निर्बन्ध से धूलाये गये थे और अपने रहने के स्थान से यतस्थान की नौका पर पहुँचाये जा रहे थे, नौका के डूबने से डूबकर मर ही गये। एव यत के अंत मे एक मारवाडी सज्जन की स्त्री, यतस्थान से अपने वासस्थान की नौका पर जा रही थी, इसी तरह, नौका डूबने से डूबकर मर गई।

जायगी, प्रसन्न नहीं। यदि किसी जीते बालक के, या रोगी के, या स्वस्थ ही मनुष्य के हाथ लगता, और उस का 'खदराभियेक' होता, तो भी कुछ अच्छा समझा जाता, क्योंकि 'देहो देवालयः प्रोक्तः'। काशी में, विद्वनाथ के मन्दिर में, पचासो वर्ष से, प्रति दिन दो बार सवेरे-शाम, नाटुकोटि चेट्टी लोगो की ओर से 'शिव-लिंग' का दूध से स्नान कराया जाता है; पहिले तो पाच मन दूध चढ़ता था; घटसे-घटते अब महगो के कारण बीस सेर सवेरे, बीस सेर शाम चढ़ता है, पिछ बीर ठूठ खुब स्वच्छ घोमे जाते हैं, तब दूध नरा जाता है, 'विशेष स्वच्छ' वाली से यह कर, दूसरी, रोज धोई जाती, साफ कुडिका में जमा होता है, और वहा से, मन्दिरोंपजीवी लोग उस को ले जाते हैं और काम में लाते हैं, इतना ही सतोष का स्थान है कि, यद्यपि इस दिनदिन बहुत वर्षों से होते हुए रत्न-दुग्धाभियेक से विश्वकल्याण तो किंचित् भी नहीं हुआ, पर निश्चयेन कुछ थोड़े से मनुष्या का तो हुआ, और, उस दूध में गृहद, केदार, इलायची, शर्करा, आदि सौगंधिक सौस्वादिक द्रव्य भी मिले रहते हैं, इस लिए उन उपजीवियों को विशेष आनन्द भी आता होगा। एक ओर तो गवर्नमेंट मलाई, खडी आदि का, मयूरा, काशी, आदि गहरो में बनाना, बीच-बीच में बंद करती है, इस लिए कि साधारण जनता और बच्चों और रोगियों को दूध की तगी न हो, दूसरी ओर दूध पनाले में बहाया जाता है, ऐसा कि 'किसी के हाथ नहीं लगता'। क्या कहिए हिन्दू-धर्म की बुद्धि को !

और देखिए, स्वयं विद्वनाथ जी से अधिकृत काशी नगरी के एक बेर तो स्वयं कृष्ण ने जलाया, पौडक राजा ने उन के बेश-भूषा की नकल की थी, इस हेतु से, राजा ही को दंड देना था, काशी नगरी को जलाया, बेकसूर आदमियों, स्त्रियों, बच्चों का नाश किया; अवतार ही थे; कुछ समझा ही होगा। फिर मुसलमान आक्रामको ने लूटा, पीटा, जलाया, तब भी, न विद्वनाथिनारक यात्रिको ने बचाया, न स्वयं रुद्रदेव, विद्वनाथ जी ने, रक्षा की; प्रयुक्त यह भी कथा बन गई है, कि स्वयं विद्वनाथ जी एक कूप में बंद पड़े

और छिप गये, और पीछे, आक्रमणकारियों के चले जाने पर, कूप के पाठ आदिविश्वेश्वर के नाम से मंदिर बनाया गया, और कूप-वर्तित लिंग-पिंड निकाल कर उस में स्थापित किया गया । हे भाई ! किसी समय ऐसे आध्यात्मिकों से कुछ गुण स्थातु उत्पन्न होता हो, जो बहुत सद्गुण ही हैं, पर अब तो ऐसी बातों से भारतसमाज की बुद्धि की, अत धर्म और समाज की, अधोगति, दिन-दिन, तीव्र हो रही है, और होगी ।

समर, ईर्ष्या, स्वर्वा की वृद्धि को देखिए । ऊपर महामारत का वाक्य लिख आये हैं,

स्त्रियः कामितकामिन्यः, मूर्खाः पूजितपूजकाः;

जहां 'साधक' लोगों ने 'सन्त महन्त साधु सिद्ध' पुष्टि का यज्ञ पंचायत, तथा, नया तमाशा देखने के लिए, आदमिया के झुंड उमड़ने लगते हैं, और स्त्रिया पहिले—'मैं पहिले इन के पैर छूऊ, मैं सब से बड़िया पूज्यमाला इनके गले में डालू, मैं सब से उत्तम भोजन इन को खिलाऊ, मैं सब प्रकार की 'सेवा' करू, पर का माल-मत्ता सब इन के ऊपर चढ़ा दूँ, धनवान् लोग भी होम-हवन-यज्ञ अभियेक कराने के लिए, एक स एक बड़ के, 'उतरा-चढ़ी' की बुद्धि से, रुपया देने लगते हैं, समझते हैं कि इसी प्रकार से हमारा धर्मिष्ठता का नाम-यज्ञ दुनिया में फैलेगा, और रोजगार में भी स्थातु कुछ फायदा ही होगा जाय । और कुछ व्यवहार-वनुर व्यापारी लोग, ऐसे अवसरों पर, सराब सान्धरी अच्छी के दाम दे कर, अपना लाभ तत्काल भी साध लेते हैं । तथा स्वयं 'मन्त्र-महन्ता' में ईर्ष्या और 'नृकल' 'यज्ञों' की धुड़-झड़, गूढ़ हो जाती है, जैसे राजनीति और अर्थनीति के क्षेत्रों में, राष्ट्रशासकों और धन-हुवेरा में, जिन्हें राष्‍ट्र सब से अधिक विद्या और शक्तिमान् हो, मेरी संपत्ति अद्वितीय हो, उनकी यह स्पर्धा नहीं हानी कि राष्‍ट्र-राष्‍ट्र में प्रीति हो, मेल हो, सबकी प्रजा सुखी हो, वा लक्ष्मी का सुप्रयोग हो, सब का यथोचित अन्न-वस्त्र से भरण-भोक्षण हो ।

ऐसी ही मन्त्राज्ञाओं की भारी प्रशंसा की है, देव-मुच्य कहा है, वैसी ही, मनु जी ने, शान्तिना के विरुद्ध बड़ी बड़ी पैतावनी भी दी है,

पाषाडिनो विकर्मस्यान् बंडालप्रतिकान् द्विजान्,
 हेतुकान् अकवर्त्तींश्च वाड् मात्रेणापि नाचंपेत,
 न वारि अपि प्रयच्छेत्तु बंडालप्रतिके द्विजे,
 न अकप्रतिके विप्रे, न अवेदविदि, धर्मवित्,
 ये अकप्रतिनो विप्रा, ये च मार्जारिलगिन,
 अतेन पाप प्रच्छाद्य, (कृत्वा) स्त्री दूददम्भन,
 ते पतति अन्धतामित्रे तेन पापेन कर्मणा ।

(अ० ४-श्लो० ३०, १९२, १९७, १९८) ।

पापघ्नी, बुरे कर्मवाले, विल्ली और बगुले के ऐसे प्रत का रूप धरे हुए, वेदविद्या से शून्य, नामधारी ब्राह्मण, व्रत के ढोंग से अपने पापों को छिपाना चाहते हैं, और 'व्रत' के आड में और अधिक पाप करते हैं, उषा अल्पबुद्धि अवोध स्त्रियों और पुरुषों का दम्भन, बचन, ठगवाई करते हैं, ऐसे मिथ्या-ब्राह्मणों से भला आदमी बात भी न करे, और उनको पानी भी न दे । ऐसे सब मिथ्या-ब्राह्मण धीरे अन्धतामित्र नरक में गिरेंगे । यह भगवान् मनु, जादि प्रजापति, आदिराज, आदि स्मृतिकर्त्ता की आज्ञा है ।

वासी के दैनिक पत्रों में समाचार पड़ता है, और अभ्यागतों से सुनता है, कि अब किसी शतकुड़ी' यज्ञ की आयोजना हो रही है, जिस में कई लाख रुपये का खर्च होगा' । तथा यह कि 'उपशान्तेश्वर' 'आत्मादीश्वर', 'गमस्तीश्वर', 'आनन्दभैरवेश्वर', 'ध्रुवेश्वर', 'ज्योतिश्वर' असी-सगमेश्वर', आदि कितने ही ईश्वरों' के मंदिरों में पिंड का दुष्प्रतिष्ठापक अभी समाप्त हुआ है, या हो रहा है या आरंभ होने वाला है । 'नागेश्वर', 'गिरीश्वर' 'वटेश्वर', 'जम्बूकेश्वर', 'तिलभाण्डेश्वर', 'कदमेश्वर', 'नर्मदेश्वर', 'गणेश्वर', 'वैद्यनाथेश्वर', 'दुष्प्रभाण्डेश्वर', 'सिंहाचलेश्वर', 'गृध्रकूटेश्वर', 'वेदाचलेश्वर' आदि नामों के मंदिर भारत के निम्न निम्न प्रांतों में, बहुत से तो काशी ही में, वर्तमान हैं । किसी

१ यह 'यज्ञ' अस्तूब्र, १९४४ में कर दिया गया ।

भी शब्द के पीछे 'ईश्वर' शब्द लगा बीजिए तो एक नया ईश्वर पैदा हो जाता है, और दूध मागने लगता है । 'ईंदेश्वर' तो, 'डोंकेश्वर' तो, 'पत्थ-रेश्वर' तो 'पेडेश्वर' तो, 'ककडेश्वर' तो, सभी के सामने हिन्दू दास साष्टांग दंडवत् करने को गिरा पड़ता है, यदि मोटे-मोटे संस्कृत के मुख पूरक शब्दा से नाम रक्खा जाय, 'हमह डिडिमेश्वर', 'अश्मकुट्टेश्वर', 'वक्रतुण्डमहाकायेश्वर', 'शूलटकपाशदंडेश्वर'—तब तो उस के ऊपर जाड़ का असर हो जाता है, शिवसहस्र-नाम के नामों से एक हजार 'ईश्वर' बना देने में तो कुछ देर ही नहीं लगेगी, और नये-नये नामों का गढ़ लेना तो आज काल के विद्वानों के बायें हाथ का खेल है । भारतेन्दु हरिश्चन्द्र लिख गये हैं "काशी के ककर शिवशंकर समान हैं । एव, विष्णुसहस्रनाम कल्पितसहस्रनाम, सूर्यसहस्रनाम, गणपतिसहस्रनाम, आदि के आधार पर हजारों हजार ईश्वर ईश्वरी बना लिये जा सकते हैं । 'यह वेद का मंत्र है—साष्टांग लीजिए, 'यह स्मृति का श्लोक है—साष्टांग लीजिए, यह शास्त्र का वाक्य है'—इवल साष्टांग लीजिए । ऐसा हिन्दू-दास क्या 'स्व राज' लेगा क्या स्व राज' करेगा ।

हे भाई ! ये सब सहस्रनाम, परमेश्वर की विभूतियों शक्तिपा की याद बरने कराने के लिए बनाये गये, मूर्तियां गढ़ कर पुजवाने के लिए नहीं । पुरान जमाने में, रैल, तार झाक आदि की सुविधा नहीं थी तब दगाटन से जो विविध प्रकार के लाम होते हैं, उन की ओर प्रोत्साहन करने के लिए, स्थान-स्थान पर विद्याम और ईश्वर-स्मरण के लिए धममांगजा, अन्नसत्रो चिकित्सागृहो, और मंदिरों का प्रबंध हुआ उचित था, जैसा अशाक सम्राट् के समय में किया गया । पर मंदिरों और मूर्तियों की, घोंरे घोंरे, बढ़ते-बढ़ते अत्यन्त 'अति' हो गई । उस को गुपारन की अब परम आवश्यकता है । देव-अथ देवी नय की मूर्तियां ही, उपासना और चित्तानुद्धि के लिए, अथवा 'सर्वदेवमय' सवित्रा 'सूर्य' की ही निराकारप्राय मूर्तवत् साकार मूर्ति पर्याप्त है । यह ऐतिहासिक तथ्य है कि मुहम्मद की पैदाइश के समय, मक्का में ३६० मूर्तियां और मंदिर थे, एक-एक का एक पुजारी बस था, जिन में, यात्री दर्शनार्थियों और

उनक चढ़ावों के लिए, कलह और मार पीट हुआ करती थी, बड़े होने पर यह हाज देव कर, मुहम्मद ने निश्चय किया कि एक मूर्ति (इज्जत पर बरकत) जो आकाश से गिरा अनमोल काला पत्थर है, जैसे भारत के प्रसिद्ध 'द्वादश-ज्योतिर्लिङ्ग', (यद्यपि ऐसे 'दिव्य' पत्थर अक्सर गिरते रहते हैं, और समग्र भूगोल ही एक महान् अत्यद्भुत ज्योतिर्लिङ्ग है), रक्ती जाय, और उसी का एक मंदिर, 'काबा' नाम का, जिस को शुरु में, सैकड़ों वर्ष पहिले 'इब्राहीम' (विदेनगत 'आह'?) ने बनाया था, और सब मंदिरों से प्राचीन था, रक्ता जाय, और मुहम्मद ने, अपने आत्म-बल से भी और जब उस के साथी वर्षात सत्या में हो गये तब सस्त्रबल से भी, ऐसा ही कर डाला। आज, पृथ्वी मंडल की बीस कोटि मुसल्मान जनता के लिए एक मुख्य मंदिर है। हाँ, भारत में, हिन्दुओं की द्वालयन से, उन्हो ने भी हजारों कब्रों और दर्गाहों और तस्बिया की पूरा शुरु कर दी है, और हिन्दुओं से विरोध होने के कारण, इन के हजारों मंदिरों को तोड़ डाला है। यह भी क्यातक बाजी के हिन्दुओं में चल रहा गया है कि किसी बाह्यण ब्रह्मचारी ने, किसी मनोरथ की प्राप्ति के लिए विश्वनाथ की बहुत पूजा की, पर मनोरथ सिद्ध न हुआ, तब उन ने यह भावना करके कि अगले जन्म में मैं विश्वनाथ की मूर्ति तोड़ कर, अपने शरीर का तुषाग्नि में जला दिया, और वही पोछे औरगज्जब हुआ। दूसरे लोग कहते हैं कि परमेश्वर ने मूर्तियों की अति से अपने विषय में महान्त्रांति फैलाने देत कर उस के शोधन के लिए ही औरगज्जब का उद्घाटन किया, और उस ने उन मंदिरों में अति रखा की, जिन के पुर्गारिया अधिकांशियों ने कोई विशेष सिद्धि और लोभवा दिलाया, बाकी को तोषा पाया। जगमो को, बाजी में अग्निस्तम्भन, आग पर चलने की निश्चि, दिगमलने के लिए बारह घाम जागीर दी, अपारनाथ हठवोरी का कुछ निश्चि दीवाने पर, मंड बनवा दिया, इत्यादि।

होर्षे कहलाने वाले म्थाना में देखिए तो 'साधु-मनु-महन्दा' के बर-बर मरण लक्ष्य हैं; बाइ के लिए एक मूर्ति भी किसी 'ईश्वर' या 'महान्' की अवश्य रखी है और उस की आइ में तल्ल-तरल का

‘मोग’ लग रहा है, ‘विलास’ हो रहे हैं, ‘लीला’ की जा रही है, स्त्रिया ‘सेवा’ के लिए सदा हाज़िर हैं। और देखिए, काशी में ‘शतकुंडी’ की सैयारी हो रही है, तो ‘गोपाल’ नामक साप्ताहिक से मालूम हुआ कि, “जगत्प्रसिद्ध धर्मभूमि कुशक्षेत्र में...विश्व के कल्याणार्थ...सूर्यग्रहण के अवसर पर, ‘श्री सूर्य-सहस्र-रश्मि महायज्ञ’ का सवल्प” एक सज्जन ने किया है, तथा उन की सहायता के लिए, एक “जगद्गुरु शंकराचार्य जी महाराज, जिन का एक-एक श्वास जगत् में प्राण फूटता है, जिन का एक-एक वचन विश्व-सौख्य का प्रेरक है, जिन का एक एक रोम मागल्य का प्रतीक है, जिन का सम्पूर्ण स्थूल-देह विश्व-गर्भ का मूर्तिमान् रूप है, दिल्ली के भाग्य का वैभव पुष्पित कर रहे हैं”, तथा और भी कई इस से कुछ ही न्यून विशेषणों से विनूषित अन्य सज्जन भी। कृष्ण ने जिस ‘पुष्पिता वाक्’ का जिक्र किया वह तो बूरे परास्त हो गई, ‘कादम्बरी’-रचयिता बाणभट्ट भी ऐसी लच्छेदार भाषा नहीं लिख सके। और देखिए; इसी ‘गोपाल’ पत्र के इसी अंक में, “इस महान यज्ञ के सर शक’ शीर्षक के नीचे, सरसकों के वर्णन, में एक ‘जगद्गुरु और एक ‘गोस्वामी’ “श्री ११०८” (ग्यारह सौ आठ) से विभूषित है; एक योगी राज स्वामी” और एक केवल “स्वामी”, “११०८ श्री” और (बिना श्री के, केवल) ११०८ से, और चार सज्जन ‘श्री १०८’ स जिन में एक ‘स्वामी’, एक “परमहंस श्री स्वामी”, एवं ‘साधु सम्प्रदायाचार्य गोस्वामी” और एक “स्वामी” भी हैं, तथा छात्रों सज्जन, “श्री महाराज” भी हैं। जैसे श्री एक अर्ध-खर्व-अनन्त आठ श्री’ गर्वमंड बहादुर धीसियो टैटल’ द्वारा, महापुरुषों की उच्चावचना का विवेचन करती है, वैसे धर्म-नायक लोग ‘मिया’ की सत्त्या में उच्चो वक्षता का सवेतन करने लगे हैं। मानूँ मैं नहीं कि इन की राम में वसिष्ठ दाम्भोकि, व्यास, राम, कृष्ण किम राशि में आते हैं—श्री ८, वा श्री

१. यह ‘शतकुंडी’ यज्ञ कर दिया गया, जैसा पूर्व की लिपियों में लिख दिया है।

१८, वा श्री १०८, वा श्री १००८, वा श्री ११०८ में ।

यह दशा भारतीयों की शिष्टता, सम्पत्ता, विचार, भाव, ज्ञान-विज्ञान, साहित्य, की हो रही है, इसी के बल हम स्व-राज्य पावेंगे ।

हे माई ! इन होम-हवन-यज्ञ-अभिषेक आदि के ढोंगों को, 'धियो' की भरमार को, 'परस्पर प्रशंसति' के प्रकार को, छोड़ो, सेठ-साहूकारों को घटकी और बड़ावे की चातुर्य-नीतियों से भुलावे में डालने, और पैलिया जेंट कराने, और उन को और स्त्रियों को 'सेवा' में लगा देने, के अभ्यास को समाप्त करो । सच्ची तपस्या करो कराओ, सच्ची विद्या सीखो सिखाओ, यद्यपि तुल्ले तपस्वी तो प्रायः मनुष्यों की भीड़ से दूर ही रहते हैं । यदि सचमुच विश्वकल्याण की बलवती इच्छा हो, तो उपरि-उक्त, और अन्य तादृश, उत्तमोत्तम प्रार्थना-मन्त्रों के देशव्यापी उपदेश करो, धनवानों से, धन का नितान्त व्यर्थ अपव्यय करने में होड़ मत कराओ, श्रुत सद्ब्यय में जरूर होड़ कराओ । देखो, टाटा गुटम्ब ने पचहत्तर लाख रुपये के दान से भारी विज्ञानशाला की स्थापना कर दी, जो जगत्प्रसिद्ध हो रही है और भारत के विज्ञान की सम्पत्ति बढ़ा रही है । बनारसलाई चैटी ने तीस लाख रुपये के दान से एक पूरी यूनिवर्सिटी (विश्व विद्यापीठ) चला दी । बिडला गुटम्ब ने भी बीस-पच्चीस वर्ष में प्रायः एक कोटि रुपये के दान से, कई यूनिवर्सिटियों की बड़ी सहायता की, एक छोटी यूनिवर्सिटी ही के ऐसे, लड़के-लड़कियों के स्कूल, कालिज, पिलाणी नगर में स्थापित कर के चला रहे हैं, जैविक हिन्दू, बौद्ध हिन्दू, जैन हिन्दू, सिक्ख हिन्दू, अछत हिन्दू आदि के परस्पर वैमनस्य को मिटाने के लिए विविध यत्न कर रहे हैं, काशी में सारनाथ में अन्य दूर के देशों से आये हुए चीनी, बर्मी, तिब्बती आदि यात्रियों के सुविधा के लिए घर्मसालाएँ बनवा दी हैं, कई शीर्थस्थानों में जनता को स्थायी और तुल्ला प्रत्यक्ष उपकार करने वाले पुल, बाट, घाटापर, बनवा दिये हैं, अस्पताल और मूर्तिकानूह बनवाये हैं, और चला रहे हैं, सित सपता या जीर्णोद्धार कराया है, 'हरिजनो' के उद्धार के लिए, उन के लड़कों के लिए, तथा अन्य दृष्टि छात्रों के लिए द्रव्य दिया है और दे रहें हैं,

इत्यादि । ऐसे ही सर दामोदर ठाकुरजी ने पंद्रह लाख रुपये के दान से, अपनी पत्नी के नाम से, स्त्रियों की शिक्षा के लिए एक 'युनिवर्सिटी' ही स्थापित कर दी है । लाहौर में, सर गगाराम ने, अपने जीवनकाल में, प्रायः पचास लाख रुपये, ऐसे ही सार्वजनिक परमोपयोगी कार्यों के लिए, खर्च किया; विधवाओं की सहायता के लिए, 'विडोव' होम' और स्कूल कालिज स्थापित किये; सिक्खों की समय-समय पर बड़ी सहायता की, कई नये गुरुद्वारे बनवा दिये; मारी अस्पताल स्थापित किया जो गवर्मेन्टी अस्पताल का मुकाबिला करता है । श्री शिवप्रसाद गुप्त जी ने दस लाख रुपये की 'हरप्रसाद शिक्षासिद्धि' बना कर और चार पांच लाख रुपये और खर्च कर के, काशी विद्यापीठ और भारतमाता मंदिर को, और एक बड़े पुस्तकागार ('स्वाध्यायपीठ') को चला दिया । श्री मदनमोहन मालवीय जी ने तीस पंतीस वर्ष की तपस्या और अपक परिश्रम से काशी-विश्वविद्यालय (बनारस यूनिवर्सिटी) को, राजा महाराजों, ठेठ साहूकारों, छोटे बड़े रोजगारियों से, प्रायः दस करोड़ रुपये जमा कर के चला रक्ता है ; इत्यादि । और भी बीच-बीच में, पक्षों में खबर देते रहती है, अन्य उदार दृष्टि उदार हृदय वाले सज्जनो के किये हुए दो-दो चार-चार आठ-आठ दस-दस पचास-पचास लाख रुपयों तक के दानों की, ऐसे ही सत्कार्यों के लिए । ऊपर कहे सब दानों से बड़ा दान, आचार्य प्रफुल्लचंद्र राय का हुआ है, रुपयों की सख्या के नाते नहीं, बल्कि त्याग और तपस्या और हृदय के परम साहिवक भाव के नाते; ८३ वर्ष धौरेर धारण किया, अविवाहित ब्रह्मचारी ही रहे, सारी उमर विद्यार्थियों की "ज्ञानेन अन्नेन च अन्वहं (मनु०)", ज्ञान से भी, रुपये पैसे से भी सहायता की, उन्हीं को सति जाना माना, 'विज्ञान' का उत्कर्ष किया, भारत में भी, और पश्चिम के देशों में भी, 'वैज्ञानिकों' की मंडली में गण पाया और भारतमाता का चिर ऊंचा किया, बटे बारसाने अपने निष्पत्तों से गुरुदास, कलकत्ता यूनिवर्सिटी में जो मासिक पुरस्कार पारिश्रमिक पाया, और लाखों रुपये का मूनाफा, उनके हिस्से का, उन बारसानों से, उन को मिला, वह सब, पैसा-पैसा, जहा से आया वही वापस

दान दे दिया, उन्हीं वैज्ञानिक कार्यों और विद्याभियो की सहायता के लिए, बनने लिए, सादे-से-सादा, घरीरयाना मात्र के लिए कठिनता से पर्याप्त अन्न-वस्त्र लिया, मैं ने उन को कई बेर फटे-पुराने कपडे पहिने हुए, सार्वजनिक सभाओं मे देखा है, और एक बेर कलकत्ता मे, 'पालित इन्स्टिट्यूट आफ सायस' के तिमजिले पर, एक बडे लम्बे-चोटे ऊंचे कमरे मे देखा, जिस मे सिवा एक 'टुटुआ खाट' ('फोल्डिड बेड') के और कुछ नहीं था, और वह खाट एक कौने मे दीवार से सटी थी, उस पर कपडा नहीं बलवार के बडे-बडे पन्ने बिछे थे, और उन पर आचार्य राय लेटे थे; मुझे देण कर मुस्तीदी से उठे और, चारो ओर कारखाना दिखाने को लिया ले गये ।

हे भाई होम-हवन बालो ! छोडो इन बोबे आरम्भरो को ! आचार्य राय की पदवी मे चलने का मतलब करो, यदि देस का हित चाहते हो तो ! आचार्य राय, जन्मना नहीं, कर्मणा सच्चे उत्तमोत्तम 'ब्राह्मण' थे, आप भी वैसे 'ब्राह्मण' बनो ! भारत मे परमात्मा की इच्छा से, अब कोई-कोई ऐसे श्रेष्ठ पुरुष उत्पन्न हुए और हो रहे हैं, जैसे लोकमान्य तिलक, लाला लाजपत राय, स्वामी श्रद्धानन्द, महारमा गांधी, रवीन्द्रनाथ ठाकुर, सर जगदीशचन्द्र बसु, सर चन्द्रशेखर रमण, सर राधाकृष्णन्, आदि, जो भारतमाता के, धूल-गर्ब में गिरे हुए, सिर को उठा कर ऊंचा किये और वर रहे हैं, और विदेशों मे उस माता के सोये हुए आदर को फिर मे बढ़ा रहे हैं, उन का आप स्वयं आदर करो, उन के कार्यों मे सहायता दो, उन कार्यों मे जो कमी हो उसको पूरी करो !

भारत के बाहर निगाह फैलाओ तो देखोगे कि यहा यदि लाखों रुपया का दान सार्वजनिक कार्यों मे लिए होगा है तो बहा नोटियो डालरा का होता है; (एक डालर, तीन रुपये के तुल्य होता है) । उनका व्यौरा कहा तक लिखा जाय; दो ही का उल्लेख पर्याप्त होगा । एन्ड्र वानेगी ने अपनी जिन्दगी मे प्रायः बीस नोटि डालर (साठ नोटि रुपये) के दान बडे-बडे सार्वजनिक कार्यों के लिए दिये; और जान रास्फेल्ड ने साठ नोटि डालर (एक सौ अस्सी नोटि रुपये) । कई नोटिपतियो ने

कई-कई कोटि डालरो के एक एक चैक से एक एक पुरी युनिवर्सिटी कायम कर दी, जैसे 'जान हाफकिन्स युनिवर्सिटी', 'लेलैंड स्टानफोर्ड युनिवर्सिटी' आदि। अवश्य, ऐसी भारी सम्पत्तियों के एकत्र करने में, भारी पाप भी, जाने अन-जाने, हो जाते ही हैं; उन का प्रायश्चित्त और परिमार्जन भी ऐसे सार्वजनिक सत्पात्रों सत्कार्यों के लिए महा दानों, सच्चे महा यज्ञों, सच्चे महा-पुण्यों, से ही होता है।

देखिए, भारतीय स्त्रियों की सहायता के लिए, स्व-देश-भक्त, स्व-जाति-भक्त, सद्-हृदय, विस्वसनीय, सच्चे धर्मिष्ठों ने 'कस्तूरबा-कोष' के नाम से, शुद्ध लोकोपकार-भाव से, पचहत्तर लाख रुपये जमा करने का स्वल्प किया है; इस से, देश के सब प्रांतों में, जहाँ-जहाँ अधिक आवश्यकता है, सूतिवा-गृह बनाये और चलाये जायेंगे, जिन से लाखों स्त्रियों और बच्चों की प्राण रक्षा, प्रसूति के घोर संकट के समय में होगी; तैया लाखों लड़कियाँ और गृहिणियों को गार्हस्थ्योपयोगी शिक्षा देने का प्रबन्ध किया जायगा। यदि आप भी सच्ची धर्मधुरधरता की सत्प्रीति ब्रामना चाहते हों, तो अपने अनुयायी सेठ-साहूबारों को परामर्श दीजिए कि ऐसे उत्तम सद्-धर्म के कार्यों में सहयोग करें; आप स्वयं स्मरण कीजिए, और उन को कराइयें, कि "धारणाद् धर्म इत्याहुः, धर्मो धारयति प्रजा (म० भा०)", जिस ज्ञान से, जिस कर्म से, प्रजा का धारण हो, भरण-पोषण हो, परस्पर स्नेह-प्रीति के बन्धनों से हृदय-बधन हो, वही सद् धर्म है; थोड़ा कर्मकांड नहीं। स्त्रियों की, भारत में, उचित शिक्षा

१. प्रायः जून, १९४४, में इस कोष के लिये चन्दे की मांग और वसूली का काम बन्द कर दिया गया; उम्र समाप्त, 'धनुष्ठान' से संपूर्ण रकम, प्रायः साया कोटि रुपये जमा हो गया था, इस से मियद होता है कि यदि एक शरा, जनता का, लकीर का पकड़ीर बना हुआ है, और नये समय, नई आवश्यकता, की धापरपवताओं को नहीं पहिचानता, अथवा दूसरों को, पहिचानने से रोक्ता है, तो दूसरा शरा, जनता का, इन को शरपूरी तरह पहिचानने लगा है।

के अभाव से, उचित आदर-सत्कार के अभाव से, तिरस्कार से, जो दुर्दशा हो रही है, वह किसी से छिपी नहीं है; स्त्रियों की दुर्दशा से, बच्चों की, ग़रब, पुस्तों की और कुलों की, ततः समग्र समाज की, दुर्दुर्दिपूर्णता और दुर्दशा हो रही है।

शौचन्ति जामयो यत्र, विनश्यति आशु तत् कुलं;
न शौचन्ति तु यत्र एता, वर्धते तद् हि सर्वदा;
जामयो गानि गेहानि शपन्ति अप्रतिपूजिता,
तानि कृत्याहृतानि इव विनश्यन्ति समन्ततः।

(ग० ३, ५७-५८)

जिस कुल में स्त्रियाँ मुझी हैं, वह मदा फूलता-फूलता है, जहाँ ये दुखी हैं, जिस कुल को ये माप देती हैं, वह, मानो विजली का मारा, बा-मूल नष्ट हो जाता है। भारत की दशा देख कर, तथा पाश्चात्य समाज में स्त्रियाँ की कार्यक्षमता, बुद्धि का उत्कर्ष, बुद्धि-बल-युक्त सन्तान की मातृता, को देख कर, पाश्चात्य शिक्षा पाये कुछ सहृदय भारतीयों ने, नये कानून बनवा कर, स्त्रियों को कुछ हक्, अधिकार, सम्पत्ति आदि के विषय में, दिलाने का यत्न आरम्भ किया है; इस पर, 'धर्म-घुरघर' सज्जनों ने, देग में, चारों ओर, विरोध का कौआ-रोड मचाना और मचवाना शुरू किया है—'स्त्रियाँ नष्ट-भ्रष्ट हो जायगी, धर्म नष्ट-भ्रष्ट हो जायगा, शौडो, विरोध-मूषक कागज पर दस्तखत करो।' माना कि जो नये कानून मोचे-दिघारे जा रहे हैं, उन में नई आपत्ति-विपत्तियाँ की उत्पत्ति का भय है; पर वर्तमान रीति में तो बहुत अधिक दुर्दशा है, बहुत अधिक दोष है; यदि वह आपत्ति-विपत्तियाँ अविष्य में सम्भाव्य है, तो इन विद्यमान दोषों से पैदा हुई आपत्तें तो वर्तमान काल में प्रत्यक्ष अनुभाव्य और अनुभूत और प्रवृत्त हैं, इन के प्रतीकार के लिये, आप 'धर्माधिकारी' लोग कोई उपाय कर रहे हो, किसी उपाय की सूचना भी देने हो, या केवल सब नई बातों का विरोध ही करना जानते हो ? रेल, तार, घड़ी, माइफल, रेडियो आदि नई चीजों का भी विरोध आप लोग क्यों नहीं करते हो ? प्रच्युत, स्वयं उन का उपयोग उपभोग करते हो, यह आश्चर्य

है ! पनाली में दूध बहाने से ही सब दुर्दशा के स्वर्ण में मुद्रा बना जा जायगी ?

यदि आप अपने ही सनातन, वैदिक, आर्य, मानव धर्म का धर्म समझते जानते, तो आप को 'कर्मणा वर्णं' और 'वयसा आश्रम' की समाज-व्यवस्था में, अनुभूयमान और सभावनीय सभी आपत्तियाँ का प्रतीकार देख पड़ता। परन्तु, इस प्राचीन समाज-व्यवस्था के सामिक रहस्य की ओर, उस की सर्व-समस्या पूरकता, सर्व प्रश्न-उत्तारकता, सर्व सामाजिक रोग चिकित्सकता की ओर, न गया कानून बनवाने वाला का, न पुरानी (वल्कि 'मध्यकालीन' कमकाड की) लंकार पीटने वाला का, ध्यान जाता है। कैसे ज्ञाय ? 'नव'-वादी तो 'पुराण' के नाम-ही से चिढ़ते हैं, और 'पुराण'-वादिया का ध्यान तो सब प्रकार से अपना बढ-प्पन, सम्मान से, अधिकार से, धन से, भाग विलास से, बढ़ाते रहने की बार लगा है। इस बार, चालीस, पैंतालीस, वर्षों से, जनता का ध्यान बिलाग का यत्न कर रहा हूँ, पर मरे किसी पाप से, 'हिन्दू-भीड़ हृदय-प्राहिणी' तपस्या के सूचक वेश और रूप का धारण न कर सकने से भरा यत्न अभी तक सफल नहीं हुआ है, अथवा इस हेतु से कि देश-के ही सामूहिक पाप का, अभी तक, अधिक दुःखानुभवा से, प्रयाप्त प्रायश्चित्त नहीं हुआ है। जो कुछ भी हो—'हरीच्छा शिरसा धार्या'।

अब हवा इतनी तो बयली है कि, तिरस्कार द्योतक 'वनिद्या सार' से कहे जाने 'वैश्य-वर्ण' के कुछ लोग सस्त्रुत विद्या की ओर ध्यान देने लगे हैं, कई राजानों ने अच्छी योग्यता स्वयं भी प्राप्त कर ली है, वेदान्त पर और भक्तियोग पर हिन्दी में, कई अच्छे-अच्छे ग्रन्थ भी लिखे हैं, और छाटी-माटी सस्त्रुत की पाठशालाएँ भी इधर उधर चला दी हैं, काशी में खान् तीस चालीस ऐसी होंगी, पर आश्चर्य है कि स्वयं सस्त्रुत से 'वैश्य' हूँ तो हुए भी, इन लगातार यह कंठ लगा रखी है कि इन पाठशालाओं में पढ़ने और पढ़ानेवाले 'ब्राह्मण-जाति-नामधारी' ही हैं, और वेदों और वृत्ति पावें, और आश्चर्य से अधिक यह कह रहे हैं कि इन में, अधिकतर, 'टिडगमन् द्रव्यन् चून्, दीपीववीडम्' आदि की बारा

पर नहीं, ऊपर कहे सत्पात्रों, सत्कर्मों, के लिए किये गए महादानों से, तथा महात्मा गांधी और आचार्य राय, स्वामी श्रीदानन्द और महात्मा हसराम, के ऐसे भारत के सुपुत्रों की जीवनी से, फिर आशा बधती है, और प्राचीन श्रुतियों की आशा है,

उत्पातव्य जामूतव्य योस्तव्य भूतिकर्मसु,

भविष्यतीत्येव मनः कृत्वा, सतत अव्ययै,

आगो लठो अच्छ कार्यों में लगे, जिन से देश में समाज में, भूति, विभूति आर्ज, और सब बकावट, व्याधा, शोक, को दूर कर के, मन में बृद्ध निश्चय बाधो, कि हमारा निस्स्वार्थ सत् लक्ष्य अवश्य सिद्ध ही होगा।

अन्त में पुन सब शास्त्रवादी सज्जनो से, मेरा विनम्र विनीत निवेदन है कि, आप की शास्त्र में आस्था है तो मुझ को भी शास्त्र में आस्था है, पर किस 'शास्त्र' में ? देखिये, जैमिनि का मीभासा सूत्र धर्मशास्त्र का एक प्रधान ग्रन्थ माना जाता है, श्रुति-स्मृति के तात्पर्य का निणय करने के लिए रचा गया, उस का भाष्य 'शबर भाष्य', शबर स्वामी ने बनाया, उस की टीका, तीन भागों में विभक्त, 'श्लोक-वार्तिक-तन्त्रवार्तिक-टुष्टीका' कुमारिल भट्ट ने रचा। शबर ने कई जगह प्रसिद्ध स्मृति के प्रसिद्ध श्लोक को अप्रामाणिक लिखा है यथा, 'फलादिनी सती स्मृति अप्रामाणीकृत्य, द्रव्य परिगृहणीयत यजेत च।'

'भार्यादयो निर्धना' इति स्मर्यमाणमपि निर्धनत्वमन्यायमेव' मी० सू०, अ० ६ पा० १ सूत्र १, ३ १४, इत्यादि । कुमारिल ने भी स्मृति का प्रतिवाद किया है, यथा, 'अत स्मृतिर्दयामोह हेतु-दशनात् मी० सू० १ ३ २, तथा 'विशदता च विगीता च, वृष्टार्था, दृष्टकारणा स्मृतिर्न श्रुतिभूता स्याद् या चंचासम्भवश्रुति', त या स्मृत्यधिकरण, यह श्लोक, मेधातिथि ने अपनी मनु-टीका में, अ० २, श्लोक १८ पर उद्धृत किया है। कुमारिल ने शबर का भी कई स्थलों पर पटन किया है, (यथा, "ततश्च भाष्यकारेण यदिहोक्तमधिकृतं वाच्यमाप्तं तर्हि, तस्य कर्त्तव्योऽज्ञोऽपि नावर" १-३-६)। कुमारिल वह स्वतन्त्र विचार के स्पष्ट-वक्ता थे, अपन समय में प्रचलित, उत्तर भारत

दक्षिण-भारत के ब्राह्मणों के अनाचारों द्वारा चांगे की पहिरिस्त, तद-
वातिक में लिख गये हैं। श्रुतिवत् पुरोहितों के विषय में साफ लिखा
है कि श्रद्धालु यजमान को कर्मकांड के किसी प्रयोग में फसा कर, फिर
उस में शास्ता प्रशाखा निकालते हुए, कर्मों की परंपरा को बढ़ाते ही चले
जाते हैं, और पद-पद पर दक्षिणा मांगते और लेते चलते हैं, तथा अपने
मन से अपने मतलब की श्रुनिया स्मृतिया गढ़ते रहते हैं, “लोभपूर्वकत्व-
कल्पनमेवोपपन्नमिति निर्णयात् सदेहनिवृत्तिः” अर्थात्, यह सब गई
रलपना लोभमूलक है, यही निर्णय है, त. या., १-३-४।^१ इस

१. डाक्टर मंगलदेव शास्त्री (प्रातिपल, गवर्मेण्ट संस्कृत कालेज,
बामो) ने, स्वामी अद्वानन्द जी के हाथ से प्रतिष्ठापित, प्रतिष्ठ सस्या,
गुरुकुल कांगड़ी, के ४३ वें वार्षिकोत्सव में, १९ चैत्र २००१ वि०
(३१-३-१९४५ ई०) को, संस्कृत में, सार-गर्भ, समयोचित, देशोप-
योगी भाषण किया। उस में, स्वयं ‘श्रुति’ अर्थात् ‘ऐतरेय ब्राह्मण’ के
वाक्यों से दिखाया कि राजस सामस प्रकृति के श्रुतिवत् याज्ञक, भोले
(किंतु ऐहिक आत्मविश्व कर्तों के लोभी) यजमानों को धोखा देते
और लूटते हैं। यह वाक्य यहाँ उद्धृत किये जाते हैं :—

“यथा ह वा इ द निषादा, वा, सैलगा (चोरा) वा, पापवृत्त,
वित्तवत् पुरुष वरण्ये गृहीत्वा, वत्तं अन्यस्य (वत्तं प्रक्षिप्य), वित्त-
मादाय इवति, एवमेव ते श्रुतिवज्, यजमान वत्तमन्यस्य वित्त आदाय
इवति य अनेकविधो याज्ञपति ।” (ऐतरेयब्राह्मण, ८। ११)। अर्थात्,
जैसे जंगल के पापी क्रूर निषाद वा चोर, किसी घनी व्यापारी पुरुष को
पा कर पकड़ लेते हैं, और उस को गहिरा गढ़ में डाँड कर, उस वात्स्य
पन ले कर, भाग जाते हैं, उसी तरह से, जो श्रुतिवत् वज्रवक्त्र क्रूर प्रकृति के
होते हैं वे, यजमान को धोले मुलाये के गढ़ में, भ्रम में, डाँड कर, उस वा
पन ले कर, चाल देते हैं। इसी ऐतरेय ब्राह्मण में, अन्य स्थल पर, (३।४६)
बनाया है कि जिस प्रकार के श्रुतिवत् वज्रनीय हैं, वरण करने के योग्य
नहीं हैं—एक वे जो पन पाने की सामर्थ्य से याज्ञक बनना चाहते हैं।

विषय का विस्तार, ५० इतिरारम्भ शास्त्री न, 'मानव आपे भाव्य व ५० ४२९-३० पर किया है । उस समय में, जब भारत में 'स्वराज्य' रहा और वह आज के ऐसा अव्यवस्थित पदस्थित नहीं था, तब यदि लोभी पाखंडी ऋषि-पुरोहित 'कर्मकांडी' होते थे, तो उन को रोकने वाले, उन की पोल खोलने वाले, स्वतंत्र विचारा के पोषक, अधश्रद्धा के ध्वंसक उदभट विद्वान् भी होते थे, एसी में, नितरा अग्रगण्य और शिरोमणि, कृष्ण महाभारत भागवत आदि के प्रधान नायक अपने युग के सूत्रधार, नए युग के प्रवर्तक हो गये हैं । मुझे तो कृष्ण के कहे शास्त्र में आस्था है । गीता में 'शास्त्र' शब्द पांच बार आया है एक बार अर्जुन के प्रथम में, चार बार कृष्ण के बचनों में, और स्वयं कृष्ण ने निर्णय कर दिया है कि यह 'अध्यात्मविद्या विद्याना जो मैं न अर्जुन को सिखाया, वही, ' इति गृह्यतम शास्त्र इदं उक्तं मया अनघ ' है, और "एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च, भारत ।" तथा पुन-पुन ' इदं तु ते गृह्यतम प्रवक्ष्यामि ', "ज्ञानं विज्ञानसहितं, "इति ते ज्ञानमवास्यात् गृह्याद् गृह्यतरं" इत्यादि । राम कृष्ण, बृद्ध शंकर, रामानुज, मूसा, ईसा, जटुंस्त मुहम्मद, आदि के, अथ कि सर्व 'मानव' जाति के, आदि प्रजापति मनु' की भी यही आज्ञा है कि, अध्यात्मशास्त्र, आत्मविद्या केवल निवृत्तिमार्ग की ही उपयोगी नहीं है अपितु

दूसरे वे जो डरा धमका कर यज्ञ कराते हैं ऐसा न करोगे तो तुम पर यह आफत आवेगा, तीसरे वे जो अपराधी अभिशस्त (भुज्रिमी) के ऋषि-बनते हैं । "यथा वातात् मनुष्या योमसते, एव तस्माद् देवा । ऐसे ऋषिजों से, देवता वंसी योमसता करते हैं जैसे वनन जिये हुए पदार्थ से मनुष्य । एसी दशा में जब याचक भी लोभी घनमान भी लोभी, तब 'ज्ञान-यज्ञ ही का प्रचार अच्छा है इसी से शत्रु का वधमाण होगा ।

ज्ञानेनैवापरे विद्या यज्ञत्पतमंलं सदा ज्ञानमूर्ध्वं त्रियामेषां पश्यतो ज्ञानवशुपा (मनु, ४ २४), तब क्रियाओं यज्ञो, भ्रातृपतो, का मूल ज्ञान ही है इसलिये, उत्तम विज्ञे द्विज ज्ञान-यज्ञ ही करते हैं ।

प्रवृत्तिमाग की भी, नितरा, सुतरा, वर्णाश्रम धर्म की तो वही नीबी है,
न हि अत-अध्यात्मवित् कश्चित् क्रियाफल उपादनुते,
संनापत्य च राज्यं च दडनेतृत्वमेव च,
सर्वलोकाधिपत्यं वा, वेदशास्त्रविद (वेदातविद्) अहंति ।
(मनु० ६-८२, १२-१००)

(इस सब की विस्तृत व्याख्या देखने की रुचि, किसी पाठक सज्जन
को हो तो वे मेरे हिंदी, संस्कृत, अंग्रेजी ग्रंथों को देखें विशेष कर
'मानव धर्म-सार' 'समन्वय', 'पुरुषार्थ', 'एसेन्शियल यूनैटी आफ् वाल्
रिलिजन्स्', 'वल्यू'-वार एण्ड इट्स ओनली क्यूरे-बलड रिलिजन् एण्ड
वल ड-आर्डर, तथा प० इंदिरारमण शास्त्री के, हिन्दी आशयानुवाद-
सहित संस्कृत ग्रंथ 'मानव आर्ष भाष्य का ।)

ॐ सर्वस्तरतु दुर्गाणि, सर्वो भद्राणि पश्यतु
सर्वं सदबुद्धि आप्नोतु, सत् सर्वं नंदतु । ॐ

परिशिष्ट

इस पुस्तिका के प्रथम संस्करण को पढ़ कर, कुछ सज्जनो ने छपी पुस्तिका, वा छपे पत्र, वा हस्तलिखित पत्र भेजे हैं। उन में प्रश्न पूछे हैं, सका उठाई है, उत्तर चाहा है। यथामति, यहा उत्तर लिखने का यत्न करता हूँ।

१—मैं ने तो मनु की आज्ञा के अनुसार, उन के वचन का उद्धरण कर के, “प्रत्यक्ष च, अनुमान च, शास्त्र च, विविधागम”, तीन प्रमाण, परस्पर सहायक माने हैं, और लिखा है कि चार्वाक भी, जो अन्य किसी प्रमाण को नहीं मानता, वह भी प्रत्यक्ष प्रमाण को मानता ही है। किंतु किसी कारण से, एक सज्जन को यह भ्रम हो गया कि “डाक्टर साहब” चावकि सदा एक मात्र प्रत्यक्ष प्रमाण के उपासक बन गये, उन का यहा तक विचार बन गया कि सभी लोग एक स्वर से प्रत्यक्ष प्रमाण ही स्वीकार करत है, पर प्रत्यक्ष प्रमाण की सर्वसम्मत परिभाषा डा० साहब ने कही पर भी नहीं लिखी, “...इस लेख के उत्तर में लिखें”।

उत्तर—‘सर्वसम्मत’ तो स्यात् कोई भी प्रतीति न होगी। यद्यपि वेदान्तिया ने (यथा वाचस्पति मिथ न ‘मामती’ में) लिखा है कि, ‘नहि कश्चित् सदित्ये, अह वा, माह वा, इति,’ कोई भी ऐसा संदेह नहीं करता कि मैं हूँ, कि नहीं हूँ, तथापि स्यात् ऐसी भी सका करने वाले कोई सज्जन, साजने से मिल ही जावे। पर ‘वदुसम्मत’ परिभाषा, प्रत्यक्ष प्रमाण की या जान पड़ती है—

(१) एक तो ज्ञानेन्द्रिया द्वारा, विषया का प्रत्यक्ष, जिन को ले कर, प्रायः, अन्य प्रमाण चन्ते हैं, और अनुमान आगम आदि न जब किसी प्रत्यक्ष का वाप होना हा, तब वह अनुमान आगम आदि, किसी हमारे अधिक निश्चित निर्भ्रम प्रत्यक्ष के बल में चन्ते हैं, जहा तक मैं ने मुता है, ग्याय आदि बार्द दान, इस मत का विरोध नहीं करता।

(२) आमा का, सेना चंनय का, जाम माताकार रूप प्रत्यक्ष

उसके विषय में लिखना तो समग्र वेदांत को दोहराना होगा; यहां पर केवल दो चार श्लोक, योगवासिष्ठ के लिख दिये जाते हैं ।

सर्व-प्रमाण-सत्तानां पदं, अविष्टं अपां इव,
प्रमाणं एकं एव ब्रह्म, प्रत्यक्षं तत्; अतः, शृणु,
सर्वांशसारं अप्यक्षं, वेदनं विदुर् उत्तमाः ;
मूलं तत् प्रतिपत्सिद्धं; तत् प्रत्यक्षं उदाहृतं;
अनुभूतेर्, वेदनस्य, प्रतिपत्तेर्, यथाविधं,
प्रत्यक्षं इति नाम ब्रह्म कृतं; जीवः स एव नः ।

स एव संविद्य, स पुमान् अहंता प्रत्ययात्मकः;

सः यथा उदेति संविद्यया, सः पदार्थः इति स्मृतः । (२. प्र. अ. १९.)

उक्त सज्जन के एक सहकारी मित्र ने, उनके लेख की पुति के लिए जो लेख लिखा है, उसी लेख के कुछ वाक्यों की ओर उक्त सज्जन का ध्यान दिखाता है । “आनुमानिक पदार्थ तभी तक प्रस्फुरित होते हैं, जब तक प्रत्यक्ष शास्त्र से उन का मूल नहीं कट जाता । मूल कटने पर, प्रस्फुरित होती हुई भी स्मृतियां, निराधारत्व दोष से, उसी तरह दीर्घ-जीवी नहीं हो सकती जैसे मूल कट जाने पर शाखाएं,

तावदेव स्फुरन्त्यर्था. पुरस्ताद् आनुमानिकाः,

यावत् प्रत्यक्षशास्त्रेण मूलं एषा न कृत्यते;

कृतमूलाः स्फुरन्त्योऽपि स्मृतयो न धिरायुषः,

निराधारत्वदोषेण, शाखाः इव वनस्पतेः ।

२—उक्त सज्जन ने यह भी लिखा है कि, “डा० राहव के लेख में शास्त्रपादों का अर्थ है—बुद्धिशून्य, और बुद्धिवादी का अर्थ है—शास्त्र-शून्य” ।

उत्तर—न मेरे मन में ही यह बात कभी भी थी, न मेरे लेख में । समीशक सज्जन के मन में यह भ्रम कंठे उत्पन्न हुआ, मैं नहीं कह सकता । यदि समाजवाद और व्यक्तिवाद पर विचार किया जाय, तो क्या व्यक्तिवाद का अर्थ ‘समाजशून्य’ और समाजवाद का अर्थ ‘व्यक्तिशून्य’ समझा जायगा ? पूंजीवाद और सेनावाद के परस्पर सम्प्रसारण भीमा-

सन (मुकाबिले) में क्या पूजावाद का अर्थ 'सेनाशून्य' और 'सेनावाद' का अर्थ 'पूजाशून्य' है ? हाँ भाई ! ऐसे भ्रम में क्यों पड़ते हो ! 'यशोप्यात तु तद्वादस्तद्वाद', 'प्राधान्यात्तु तद्वाद' 'भूयसा व्यपदेशः' । 'वाद' शब्द केवल एक वैशेष्य, प्राधान्य, भूयस्त्व, की सूचना करता है । दूसरे के अत्यन्ताभाव की नहीं । यह तो प्रसिद्ध सकेत है, इस में क्यों भूल ? 'शास्त्रवादी' का अर्थ केवल इतना ही है कि वह पुण्य, 'शास्त्र' को प्रधान और 'बुद्धि' को गौण मानता है, एवं 'बुद्धिवादी', बुद्धि को प्रधान और 'शास्त्र' को गौण मानता है ।

इस सबन्ध में यह लिख देना उचित होगा कि एक अन्य सज्जन ने मेरी पुस्तिका के विचारों की परीक्षा करते हुए, एक पत्र के कई अंकों में 'बुद्धिमित्र या बुद्धिशत्रु' शीर्षक से, कई लेख छपाये हैं । यह शब्द-शैली सर्वथा उचित है । इस का स्पष्ट अर्थ यह है कि 'कौन बुद्धि सच्ची है कौन बच्ची है, इस की जाच, बुद्धि द्वारा ही, इन लेखों में की जा रही है' । अर्थात् 'बुद्धि' को ही अन्तिम निर्णायक और प्रधान मान लिया है, जो ही मेरा निवेदन है ।

मनु की आज्ञा है,

नित्य शास्त्राणि अवेषेत । ... बुद्धिं बुद्धिकराणि च । ४-१९ ।
शास्त्रों को नित्य देखना ही चाहिये, पर कौन शास्त्र ? जिन में बुद्धि की वृद्धि हो, सुटन विनाशन न हो । महाभारत में कहा है,

य तु हिसितु इच्छन्ति न देवा पशुमारयद्,
शास्त्रं आवाप्य हिसति दुर्बुद्ध्या योजयति त ।
य तु रक्षितु इच्छति, न देवा पशुपालयद्,
दड आदाय रक्षति, सर्वबुद्ध्या योजयति त ।

'देवता जिस वा नाश करना चाहते हैं उस को शास्त्र ले कर नहीं मारते, उस की बुद्धि विगाड़ देते हैं, जिस से वह अपना नाश स्वयं कर लेता है, एवं जिस की रक्षा करना चाहते हैं, उस को सर्वबुद्धि देते हैं । जिस से वह अपनी रक्षा स्वयं कर लेता है ।'

—उस सज्जन ने लिखा है—'कि (अर्थात् में, भगवान्दास)

निर्णायक हो ही नहीं सकते" । निश्चयेन, मैं समस्त जनता के लिये निर्णायक न हूँ, न हो सकता हूँ । मैं ने तो केवल अपने पक्ष के प्रतिपादन और साधन का, तथा प्रतिपक्ष की वृद्धि का दर्शन, और उस का बाधन करने का वृत्त लिया है । निर्णायक तो पाठक सज्जन होंगे । वे भी अपनी वृद्धि से ही काम लेंगे और निर्णय करेंगे ।

४—उक्त सज्जन ने लिखा है—“मुख्य प्रश्न (१)—आचार्य-परम्परा से शास्त्राध्ययन-शून्य एक व्यापारी यती, वैश्य, पाप-पुण्य का निर्णायक हो सकता है क्या ?”

उत्तर—किसी विशेष व्यक्ति पर, उक्त विशेषणों का अध्यारोप न कर के, सामान्य रूप से हो, इस का उत्तर, प्रतिप्रश्न के रूप में यह हो सकता है—“उक्त विशेषण से विशिष्ट कोई पुरुष ऐसा प्रश्न करने का अधिकारी हो सकता है क्या ? उस को ऐसे पाप-पुण्य के विषय में, सर्वथा पौन ही न रहना चाहिये क्या ? आचार्य-परम्परा से शास्त्राध्ययन-परिपूर्ण अ-व्यापारी, अ-यती, अ-वैश्य (? ब्राह्मण वा, क्षत्रिय वा, शूद्र वा ?) ही निर्णायक हो सकता है न, और उसी को ऐसे विषय में मूढ़ खोलेन का अधिकार है न, क्या ?

हे भाई !, लेख की शैली में, सस्कृत शब्दों के प्रयोग से, दलोंका के उद्धरण से, आप सस्कृत ग्रन्थों के विद्वान् विदित होते हैं, स्याद् वच्चे व्यापारी, वच्चे यती, भी हो (जैसा मैं तो नहीं हूँ) ; स्यात् अपने को ‘वैश्य’ भी मानते हो, आचार्य-परम्परा से सर्वशास्त्र या एक या दो शास्त्र के अध्ययन में परिपूर्ण हो या नहीं हो, यह आप के लेख से अनुमेय नहीं है, पर सस्कृत भाषा के विद्वान् अवश्य हो, जैसा अभी ऊपर लिखा । पर, किसी भी मूल में, इतना आत्मा का अवसाद, इतनी दीनता हीनता, क्या ? आप भी मनुष्य का, पुरुष (‘पूरि शैते, तस्मात् पुरुष, आत्मा’) का, चोला धारण किये हो, परमात्मा का एक आविष्कार-स्वान हों, उपाधि हो, आप में भी परमात्मा की प्रभा वृद्धि की एक किरण है हो, फिर, एक ओर, एक (ब्राह्मण) वर्णवाचक पाठ ने आगे इतनी दीनता और साष्टांग दण्डवत् प्रणाम, और दूसरी ओर, अन्य वर्णवाचक शब्दों के आगे इतनी उद्दण्डता

प्रचलता, क्यों ? कोई उच्च वण-वृत्त जीव भी यदि उस म कुछ भी तब
 नींचित विद्याविनय सम्पन्नता है तो, ऐसे पर तिरस्कारक शब्द मुह से
 नहीं निकालेगा । हे भाई ! उपनिषत्कारो ने, महाभारतकार ने पुराण
 कारा ने शूद्र ही नहीं चडाल धर्म-व्याघ के मुख से तुलाधार वैश्य के
 मुख से जबक कृष्ण, भीष्म आदि क्षत्रियो के मुख से, ब्राह्मणो ऋषियो
 को शिक्षा दिलवाई है । उपनिषदो म तो एक स्थान पर यहा तक कह
 दिया है कि, सद्धम सद्विद्या की परा काष्ठा ब्रह्मविद्या, आदिकाल म,
 क्षत्रियो के ही पास थी, उही से ब्राह्मणो को मिली । और बाद कीजिये,
 भारतवर्ष मे प्राय गीता-सप्तशती क बाद दुर्गा सप्तशती का आदर है
 इस महिमाशाली रहस्यार्थपूर्ण, आख्यान का अवतार, किस के लिये
 हुआ ? मुरख क्षत्रिय और समाधि वैश्य के लिये । जिस वैश्य का आप
 तिरस्कार करते है, उस को स्वयं देवी ने, "वैश्यवर्ण ! त्वया यश्च परो
 ज्जन्मतोऽभिवाञ्छित, तत्प्रयच्छानि, ससिद्ध्यै तव ज्ञान भविष्यति , एसा
 संबोधन किया और ज्ञान दिया, और लाखो ब्राह्मण क्षत्रिय आदि सत्कृतज्ञ,
 नवरात्रो म, देवी के नाम के साथ, उस वैश्य के नाम का भी जप करत
 है । 'वैश्य को तो महाभारत ऐसे उत्तम शास्त्र मे, समाज का अन्नदाता
 पोषक कहा है

पार्तामूलो स्पय लोक, तया यै धार्यते जगत,

वृषि गोरस्त चाणिज्यं लोवाना इह जीवनम् । म० भा० शा०

(सा इय त्रिमूर्तिर् पार्ता च वैश्यवर्णे प्रतिष्ठिता ।)

देवि ! त्रयी भगवती भवभावनाय

पार्ताऽति तपजगतां परमास्तिहृत्वी । दुर्गा०

यस्यान्न पान-पुष्टीगं पुरते धमसच्चयं,

अन्नदानु भयो भागा, एक कर्त्ता तपश्नुते ।

ब्राह्मण-वृत्त क्षत्रिय-वृत्त साथ ता 'धनियो बनिषा बहू बर उग का
 निरस्कार करत ही है आप वैश्य ह। मर अपनी और अपन सखायियो की
 उस निरस्त्रि म स्वयं क्यों शामिल घरीक हात ही और निरस्कारता
 बड़ा हो ? आप को ता इन दीना' क उद्धार का यत्न करना चाहिए न ?

अन्य स्थान में, उपनिषदों में ही लिखा है, “यः कश्चन आत्मनो अन्यत् नृणां वा, सत्रं वा, विशो वा, दूरं वा, देवं वा, यत्किंचिद्वा, अपश्यत्, स एष तं परादात्”; जिस किसी ने अपने से, आत्मा से, अपने भीतर प्रतिष्ठित परमात्मा से, अन्य किसी व्यक्ति को पूजनीय, सर्वथा विद्वत्सनीय, माना, उसी ने इस अवविश्वासी को घोसा दिया, नीचा दिखाया, बरवाद किया। इस वेदात्मिक तथ्य के उदाहरण, पौरस्त्य शास्त्रात्म्य इतिहास के पन्नों में भरे पड़े हैं, और प्रत्येक गृहस्थ के साधारण जीवन में भी मिलते रहते हैं। हे भाई ! न अति दोनता कीजिए, न अति उद्धतता, न अति विश्वास, न अति अ-विश्वास; बुद्धि में, विवेक से, काम लीजिए, “आश्रयेत् मध्यमां वृत्तिं, अति सर्वत्र वर्जयेत्”, मध्यमा वृत्ति को, बीच के रास्ते को, पकड़िये; इसी में कल्याण है। जहाँ केवल अपने अकेले का हानि-लान सभाव्य है, यथा एकाकी वनवासी, कद-मूलासी, सन्यासी का, वहाँ केवल अपनी ही बुद्धि पर भरोसा कीजिए, जैसा प्रायः लोग करते ही हैं, विशेष कर ‘विचार’ के सम्बन्ध में; “नित्यं गुण्ये पथि विचरतो को विधि को निवेद्यः”। पर यदि औरों के साथ रहना है, तो जिस समाज में रहना है, उस के मूलसीप की, ‘महाजन’ की, बहुमत की, बुद्धि के अनुसार, ‘आचार’ करना पड़ेगा ही; विचार स्वतः है, आपार पर-तप समाजतप, है; “महाजनो यो यतः, स पदाः”।

५—“महाजन” शब्द का जो अर्थ मेरी पुस्तिका में किया गया है, उस पर आपत्ति की है; एक सज्जन ने (इस आशय का बानय भी) लिखा है कि ‘मे स्वयं गुजराती हूँ, मेरी मातृभाषा गुजराती है, इसलिए अधिकार से कह सकता हूँ कि गुजराती भाषा में ‘महाजन’ का अर्थ भूमसीप जनता नहीं है, बल्कि विशिष्ट श्रेष्ठ पुरुष ही’।
उत्तर—विशिष्ट श्रेष्ठ पुरुष के लिए ससृष्ट में ‘महा-पुरुष’ शब्द का ही प्रायः प्रयोग होता है, ‘महाजन’ का नहीं। “वदि, महापुरुष । ते चरणारविन्द” (भागवत)। “नैको ऋषिर्मेव सर्व प्रमाणं,” जब कह चुके, तब श्रुधियों से अधिक विशिष्ट श्रेष्ठ ‘जन,’ ‘वर्मस्य तत्त्व’ के

निर्णय के सम्बन्ध में कौन कहे जा सकते हैं ? महाभारत के अन्तर्गत विदुर नीति में दो श्लोक हैं —

एक पापानि कुस्ते, फल भुक्ते 'महाजन' ।

देशाचारान समयान जातिधर्मान बुभूषते यस्तु परावरत,
स यत्र तत्रानिगत सर्वत्र 'महाजनस्य' आधिपत्य करोति ।

पाप तो एक आदमी करता है वर सारी जनता को महाजन को भोगना पड़ता है (साम्प्रदायिक दंगों के बाद सारे नगर पर प्युनिटिव पुलिस और प्युनिटिव टक्स आजकाल का उदाहरण है) । पर और अवर ऊँच नीच आगा-पीछा का सोचन जानन वाला मनुष्य देश देश के जाति जाति के समझों आचार विचार पद्धतियों को समझ कर जो काय करता है—एसा मनुष्य चाहे कही भी पहुँच जाय, वही वह महाजन का जनता का जन समूह का अधिपति मुखिया, नेता, बन जाता है ।

तथा नलोपाख्यान (वनपर्व) में नल का पता लगाने के लिए, दमयती का भजा हुआ चर लौट कर, दमयती से कहता है ।

अयोध्या नगरीं गत्वा, भांगस्वरिण उपस्थितः,

आवितश्च मया वाक्यं त्वदीयं स, महाजनः,

ऋतुपर्णो महाभागो यथोक्तं वरचर्चनि ।

अयोध्या नगरी में जा कर राजा भगस्वर के पुत्र राजा ऋतुपर्ण के सामने, महाजन 'जन समूह के बीच तुम्हारा (दमयती) का वाक्य, मन पुकार कर सुनाया । कालिदास ने कुमार सम्भव में लिखा है

विलोक्य बृद्धोर्ध्व अधिष्ठितं त्वया,

महाजन स्मेरमुखो भविष्यति ।

'महादेव जा व' साथ बूढ़ बेल पर बैठी हुई तुम को (उमा को) जनता जनसमूह महाजन देख्य तब अवश्य सब मस्तुराई ।

सत्रपमहिर्दि पापीयान न यमोऽस्ति नराधिप ।

अपयान च पृष्ठे च राजा हति महाजाम् । म भा शा अ १७

महाजन बटवार्थितं यस्यास्ति न इति नीलकण्ठ ।

'राजा, मूढ़ से, बड़ता हुआ भी, हटता हुआ भी, महाजन को, वैश्य बादि का, साधारण प्रजा का, नाश करना कराता है।' नीलकण्ठ ने "महाजनो येन गत स पन्था." का अर्थ भी स्पष्ट ही लिखा है, "बहु-जनसम्मत एव मार्गे अनुसरेत्, इति अर्थ."'

प्राप्येण चेद तद् ब्रूयन् महाजनोऽप्य, देव्या विमोहितमतिर्वन्त मायया ल, शय्यः जडीवृत्तमतिमंघ्रपुष्पिताया, वंतातिके महति कर्मणि युज्यमान ।

भागवत, ६-३-२५

'माया से मूढ़, महाजन, जन समूह, सत्य को नहीं पहिचानता, वेद-नधी के कर्मकांड की फूलदार, मोठी पीठी, भवु रहद, और मधु गुरा शराब के, ऐसी बातों में पता हुआ, जड बना, बड़े बड़े वितान, मठ, गामियाने वाले कर्मकांडी कर्मों में लगाया जाता है ।'

जयत भट्ट ने ग्याय मजरी (पृ० २६६) में लिखा है, "कोऽप्य महा-जनो नाम ? उच्यते, चातुर्यं च चातुराश्रम्य च, यद् एतद् आप्यदेश-प्रतिष्ठ, स महाजन ।"

मृच्छकटिक नाटक में श्लोक है, "दूराद् एव महाजनस्य बिहरति अन्पच्छदो लज्जया" । घनवान् पुरुष, दरिद्र हो जाने पर, महाजन से, जगता से, दूर दूर चलता फिरता रहता है, लज्जा के मारे ।

वात्स्यायन ने, काम-सूत्र में लिखा है,

'महाजनेन' चरित राता अनुविधीयते,

यतोऽस्तस् तैर् न पापिष्ठ कस्यैव्य पारदारिक ।

'राजा की नकल महाजन, जन समूह करता है, इस लिए राजा को पापिष्ठ काम परदार-गमन नहीं करना चाहिए ।' इत्यादि ।

उक्त गुजराती सज्जन स्यात् काशी में ही, बहुत वर्षों से, बा कई पुरत से भी, रह रहे हैं, और गुजरात में 'महाजन' शब्द जिस अर्थ में कहा जाता है, इस का ज्ञान साक्षात् अनुभव से न रखने हा—पर इन सबष में मैं उन से पूछ नहीं सका हूँ, इस लिए निश्चय से नहीं जानता । उन का लेख पढ़ने के बाद, मैं ने पण्डित वेश्वरदास जीवराम दासी जी से, पनढारा पूछा, ये अहमदाबाद, गुजरात, में, एक कालित्र में प्रोफेसर हैं,

हैं, प्रसिद्ध पंडित हैं। उन्होने जैनगम, 'प्राकृत भाषा', गुजराती भाषा, आदि पर कई ग्रंथ लिखे हैं, और इन को, पत्र-व्यवहार द्वारा, कई वर्षों से जानता हूँ। उनका उत्तर, ता० २०-१२-४४ का यह है—“गुजराती भाषा में 'महाजन' शब्द, जनता, जनसमूह, जन साधारण, आम जनता, के अर्थ में प्रचलित है, परंतु उच्चवर्ण के लोग 'महाजन' पद-वाच्य होने से, 'महाजन' शब्द का कुछ सकुचित अर्थ हो गया है, उच्चवर्ण का अर्थ, ब्राह्मण, क्षत्रिय, वैश्य, और विशिष्ट प्रकार के शिल्पी, तक सीमित है, भगी, कोली, बाधरी, चमार, इत्यादि निम्न श्रेणी की आतिया 'महाजन' के भाव में, वर्तमान में, समाविष्ट नहीं है, वगैरे महाजन, सोनी (सुवर्ण व्यापारी) महाजन, कपडा (कपड़े के व्यापारी) महाजन, इसी प्रकार से विशिष्ट अर्थ में 'महाजन' शब्द का व्यवहार विद्यमान है।” गुजराती में 'महाजन' का अर्थ 'जन समूह' है, यह मैंने प्रथम बार (काशीविश्वविद्यालय के भूतपूर्व प्रो-वाइस-चांसलर) दिवंगत आचार्य ध्रुव जी से सुना था। अभी हाल में (जनवरी) १९४५) में कराची के प्रोफेसर जेठमल परसराम मेरे पास आये थे, उन से मालूम हुआ कि सिन्धी भाषा में भी, इस शब्द का प्रयोग, 'पचायत' के अर्थ में होता है। यह सब विचार कर पाठक सज्जन स्वयं निर्णय कर लें, कि 'महाजन' शब्द का अर्थ व्याख्यास्पद श्लोको में क्या है।

उक्त सज्जन ने लिखा है कि, 'एकोऽपि वेदविद् धर्मः'। “यन्त्री की आज्ञा उद्धृत कर के, अपने 'महाजन' शब्द के अर्थ (कस्त-राम) का, डा० साह्य स्वयं ही खटन करते हैं।” यहाँ यह विचारना चाहिये कि जब “नेकी अपि” की कठिनता सामने आवे, विद्यमान श्रद्धा में कौन 'श्रद्धितम' है, सर्वोत्तम श्रद्धि है, यह प्रश्न उठे, तब, सिवा 'महाजन' की 'कस्त राम' के, कौन निपटारा कर सक्ता है? जिस को दुनिया माने वही माननीय।

उक्त सज्जन ने जो अवातर प्रश्न २ से ६ तक लिखे हैं, वे ये हैं—
(२) गीता “मे आए 'यज्ञ' शब्द का मुख्य अर्थ क्या है? (३) दार्शन

क्या है, और शास्त्रीय सिद्धांत समझने के लिए शास्त्रीय पद्धति की आवश्यकता है, क्या ? , (४) जब लाखों प्राणी इस देश में अन्न बिना मर रहे हैं, ऐसे समय यज्ञ कर्त्तव्य है क्या ? , (५) शास्त्रीय बुद्धि और लौकिक मानवी बुद्धि—ये दो पृथक् पदार्थ हैं क्या ? , (६) ब्रह्म-विषेक में दुग्धधारा से भगवान् प्रसन्न होंगे, अथवा उसी को अनाथ बच्चा को देने से ? ।”

मेरी ‘बुद्धि’ में जो उत्तर, इन प्रश्नों के, उठते हैं, उन को पहिले भी लिख चुका हूँ, पुनरपि बहुत थोड़े में लिख देता हूँ—ज्ञान यज्ञ और अन्न यज्ञ, (३) ‘शास्त्र’ तीन प्रकार के होते हैं, सात्त्विक बुद्धि के रचे सात्त्विक शास्त्र, राजस के राजस, तामस के तामस, शास्त्रीय पद्धति भी सदनूसारिणी होती है, सात्त्विक तत्त्व-बुद्धि से ‘वाद’, राजस विजिगीषा से ‘जल्प’, तामस विखडविषा नाश से ‘वितंडा’ ; (४) ऐसे समय में, अन्न भी तिल जादि के होम हवन रूप ‘यज्ञ’ कर्त्तव्य नहीं है; सग्नान प्रचार-रूप यज्ञ निश्चयेन कर्त्तव्य है, (५) शास्त्रीय और मानवी, ऐसा भेद बुद्धि के प्रकारों का नहीं है, सात्त्विक, राजस, तामस, यही भेद है, जैसा गीता में कहा है, सात्त्विक शास्त्र है, अन्न को परि-हार्य है; (६) अनाथ बच्चा को देने से ही सर्वान्तर्यामी भगवान् प्रसन्न होंगे ।

५—उक्त सज्जन लिखते हैं कि स्वामी (दयानन्द) जी ने शूद्र को उपनयन का अधिकार नहीं दिया ।

उत्तर—स्वामी दयानन्द जी के ‘सत्यार्थप्रकाश’ का आशय, जहाँ तक समझ मचा हूँ, और जो कुछ आपुनिक आर्थसमाजी भाइयों से (जिन में मेरे कुछ सखी भी, तथा इष्ट मित्र और ‘ब्राह्मण’ ‘धर्मिय’ भी हैं) बिदित हुआ, उस से तो मेरा विश्वास यही है कि स्वामी जी का दृढ़ निश्चय ‘कर्मणा वरं’ का था, और अब भी आर्थ-समाजियों का है, और वे, नितान्त अनपढ़ को, जिस को साहित्यिक शास्त्रीय गिता के ग्रहण की शक्ति नहीं, उसी को, ‘शूद्र’ और उपनयन का अनधिकारी मानने से और हैं, और किसी भी ‘शूद्र-नामक’ जाति के भी, पढ़े लिखे

आदमी को, या होनहार बुद्धिमान् बालक को, उपनयन संस्कार से यज्ञोपवीत दे देते हैं।

७—उक्त सज्जन न 'श्री शंकराचार्य' 'श्री कुमारिल भट्टपाद' के दिग्विजयो के सम्बन्ध में बड़ी बड़ी करामाता का वर्णन किया है। पुस्तिका में पहिले लिख चुका हूँ कि ऐसे ही चमत्कारी, मोड़िजो, 'मिराकल्म' में अम्भश्रद्धा बढ़ाने का ही फल, समग्र समाज का नितान्त अध पात होता है, "अधेनैव नौदमाना यवाग्या"। ईसाइयो में भी प्रायः अनपठ कुपठ वर्गों में, ऐसी गण्यों में विश्वास बहुत है, मुसल्मान पीर ने हिन्दू 'ओगी' को या हराया, या हिन्दू सिद्ध ने मुसल्मान झोलिया को यो भगाया या ईसाई भक्त पादरी ने हिन्दू और मुसल्मान दोनों किस्म के चमत्कारियों की दावित का स्तम्भन या कर दिया, इत्यादि, अपने अपने पक्ष का बड़प्पन दिखाने वाली मिथ्या कपोलकल्पित बातें पदे पदे मिलती हैं, कहा तक उदाहरण लिख जायें। ऐसी ही गण्यों के कारण तो, 'शास्त्रवादियों के 'शास्त्री की भरमार में, सात्त्विक बुद्धिरचित सच्चे सात्त्विक शास्त्रों पर भी शका होने लगती है और वे भी (या वे ही) नष्ट हो रहे हैं।

८—मूर्तिपूजा के विषय में—मैं जानता और मानता हूँ कि, 'तत् प्रथमं अनापारा धारणा मोपपद्यते', 'द्वे वाच ब्रह्मणो रूपे, मूसं चैवा मूर्तं च', ब्रह्म परमात्मा के दो रूप हैं, एक मूर्त, एक अमूर्त, सारा दृश्य जगत् ही परमात्मा का मूर्त रूप है, सब मनुष्य भी उसी के मूर्त रूप हैं, मूर्त मनुष्य, मूर्ति का चाहें, तो क्या आश्चर्य, निरारा अनुचित नहीं, परे 'अति' सर्वत्र वर्धयंत, मूर्तियों की भी 'अति' से भयानक दोष उत्पन्न होते हैं और हूएँ, मनुष्य की बुद्धि की उन्नति का रोकती हैं, दिन दिन अवनति अधिकाधिक करती हैं, इसी लिए कहा है,

अप्यु देवा मनुष्याणां, दिवि देवा मनीषिणां,
मन्वानां (बालानां) काष्ठलोष्टेषु, भुषस्य आत्मनि वेधता।
एक जगह पुराण में ही, यहाँ तक कह दिया है कि,

उत्तमा सहजायस्या मध्यमा ध्यान धारणा

तृतीया प्रतिमापूजा होमयाना ततोऽधमा ।

बालक बुद्धि के लिए, काठ पत्थर की मूर्तियाँ में देवता हैं, मनुष्यों के लिए तीर्थों में, जिन में 'देवाटन' करने से बुद्धि का विकास होता है, मनीषिया के देवता ज्योतिषोक्त आकाश में भ्रमते हुए सूर्य चन्द्र आदि हैं, जिन का हाल, ज्योतिषशास्त्र द्वारा पढ़न से बुद्धि अधिक परिणामित होती है, और, अतः न सुपरिष्कृत बुद्धि पहिचानती है कि, कुछ मनुष्य का देवता आत्मा नहीं है । सर्व शिक्षक का काम है कि मनुष्यों को इस क्रम से, मूर्त-ब्रह्म से धीरे धीरे उठाता हुआ, अमूर्त-परमात्मा के पास ले जाय । यही सच्चा 'उप-नयन' है । विरुद्ध इस के जो शिक्षक अपने को धर्मप्रवक्ता धर्माधिकारी कहता हुआ, मूर्तियों की अनन्त बहुतायत बढ़ा कर उन्हीं में जनता को फसाय रखना चाहता है, वह असत शिक्षक है, जनता का असुख चिंतक है, दमक है, ठगन वाला है । सब शास्त्रों का शिरोमणि वेदान्तशास्त्र पुकार-पुकार के कहता है कि ब्रह्म परमात्मा को हाड मांस का बना 'मूर्त' शरीर मानना जानना—यही तो 'अविद्या' है परम मूर्खता है और उस परमात्मा को, अपन को, अमूर्त जानना, सब 'मूर्तियों से परे जानना—यही विद्या' है । फिर अपन हाथा बनाई निट्टी, काठ, पत्थर, आदि की निर्जीव मूर्ति में अतितरा प्राण अटकाना—यह तो बच्चा की ही कच्ची बुद्धि के लिये उचित हो सकता है । यदि बुद्ध गुहजन तथा धर्माधिकारी लोग सच्ची सात्त्विक बुद्धि रखते हो तो वे इन बालक-बुद्धि वाले 'महाजन' जन-समूह को धीरे धीरे उचित उपदेशों से, मूर्ति-उपासना के शिलोनों से और प्रध्ययनों से अन्तर्धी को आग में फेंकने के हानिकारक खेल से, हटाते हुए, अमूर्त परमात्मा की उपासना और ज्ञान-यग की ओर ले जायेंगे ।

प्रवृत्ति च निवृत्ति च, कार्योऽकार्ये, भयाऽभय,

बध मोक्ष च, या वेति, बुद्धि सा पार्थ, सात्त्विकी ।

प्रवृत्ति और निवृत्ति, कार्य और अकार्य, भय और अभय, बध और मोक्ष जो ठीक-ठीक जानें, वही सात्त्विकी बुद्धि, अर्थात्, पुनरपि,

अध्यात्म विद्या को जानने वाली और तदनुसार सदाचार करने वाली ।

ज्योतिष शास्त्र का नाम लिया गया, इस को 'शास्त्रवादी' सज्जन अवश्य ही शास्त्र भी और धर्मशास्त्र भी मानते होंगे, साक्षात् वेद के छ अंगों में से एक अंग है, "ज्योतिषा अयम चक्षुः", वेद की आस ही है, प्राचीनतम वैदिक ज्योतिष का ग्रन्थ, ज्योतिष वेदांग के नाम से लगघाधार्य का रचा हुआ सुना जाता है, पर व्यवहार में शुभ मूहूर्त आदि निश्चित करने के लिये, उस से काम नहीं लिया जाता किन्तु अर्वाचीन ग्रन्थों से ही, इन में नीलकण्ठ पंडित का ताजिक-नीलकण्ठी बृहत् प्रसिद्ध है और वर्षफल आदि बनाने में प्रायः इसी से काम लिया जाता है, ऐतिहासिक प्रसिद्धि है कि आर्य भट्ट ब्रह्म-गुप्त, वराहमिहिर आदि के समय से भारत के ज्योतिषियों का समागम यवन ज्योतिषियों से भारत में भी हुआ और ब्रह्म गुप्त के शिष्य पश्चिम के यवनदेशों को भी, वहाँ की विद्या सीखने के लिये गये । इस प्रकार से प्राचीन पाश्चात्य ज्योतिष से बहुत से नये विचार और नये शब्द भी लाये जिन शब्दों को उन्होंने अपने ग्रन्थों में रक्खा और यह शब्द अब भारतीय ज्योतिषियों में खूब प्रचलित हैं । कुछ श्लोक यहाँ लिखे जाते हैं —

प्रागिक्कवालो, पर इन्दुवार, तयेत्यसालो, पर ईसराफ,
नवतं तत स्याधमना मणाऊ कबूलतो गैरिकबूलमुक्त ।
खल्लासर, रद्मयो, दफालि, कुस्यं च, दुत्योत्यबोरनामा,
तम्बोरकुतयो, दुरकञ्च, योगा स्म दोइशंशो कययानि लक्ष्म ।

(ताजिक-नीलकण्ठी अध्याय २)

ऐसे ही अन्य भी कई शब्द, मुषहा, मु'या, इमिहा ड्रेफ्काण आदि । क्या शास्त्रवादी सज्जन नीलकण्ठ के ग्रन्थ को 'शास्त्र' मानते हैं या नहीं, और इस को नीलकण्ठ की बुद्धि की रचना मानते हैं या नहीं ? वराहमिहिर, जिन के 'लघुजातक' बृहज्जातक' से ज्योतिषी पद पद पर काम लेते हैं और जो नीलकण्ठ से कई सौ वर्ष पहिले हुए उन्होंने ग्रन्थों (चीनो) से बहुत धन लिए हैं और लिखा है—

"स्नेहः हि यवनाः, तेषु सम्यक् शास्त्र इव स्थित,
ऋषिवत् तेजसि पूज्यते, किं पुनर्देवविष द्विजः।"

(बृहत् संहिता, अध्याय २ श्लोक १४)

शब्दों के सम्बन्ध में उक्त सज्जन ने यह उत्प्रेक्षा की है कि मैं (मगवान्दास) ने पुस्तिका में, एक जगह जो कई भाषाओं के तुल्यार्थ पर्याय शब्द, हम-भानी लफ्ज, एक साथ लिख दिये हैं, वह अपनी विद्वत्ता, इत्मियत, दिखाने के लिये। मेरा नम्र निवेदन है कि इस हेतु से मैंने ऐसा नहीं किया, अपने हिन्दी लेखों में, (और अंग्रेजी लेखों में भी), बक्सर ऐसा करता हूँ, प्रयोजन यह कि हिन्दी जानने वालों को तीन बार या पाँच सौ संस्कृत-फारसी-अरबी पर्यायों का परिचय हो जाय, और वे भी, विशेष कर मुसलमानों को, कोई विषय मजमून, समझाने में तीनों भाषाओं के ऐसे पर्यायों का उपयोग, प्रयोग, इस्तमाल करें, तो हिन्दी उर्दू का झगडा, और उस से पैदा हुआ, हिन्दू-मुसलमानों का विशेष मन-भूटाव कम हो जाय।

९—उक्त सज्जन के एक सहकारी ने यह आपत्ति उठाई है कि मेरी पुस्तिका के पृष्ठों में मेरे सहकारी इदिरारमण जी शास्त्री (शास्त्र-वादी नहीं, किन्तु 'शास्त्री' शास्त्रवालोकी, शास्त्रपरीक्षक) ने शाबर भाष्य और तत्र वार्तिक आदि के मंत्र के विषय में जो लिखा है उस में, उन्होंने ने पूर्वं पक्ष और उत्तर पक्ष का व्यत्यास कर दिया है। मैं ने श्री इदिरारमण जी से पूछा। उन के विस्तृत वक्तव्य का संक्षेप नीचे लिखता हूँ (कुछे शब्दों को बदल कर) —

"कुमारिल के एक वाक्य का स्थल निर्देशक अंक, १-३-६ शास्त्र बाद बनाम बुद्धिवाद' पुस्तिका में, जरूर गलत छप गया है, सही अंक ३-१-७ ही है। मसुद्धि का हेतु यह हुआ कि मैंने कई उद्धरण लिख कर दिया था, उन में से एक का स्थल १-३-६ ही था, पर सब उद्धरण नहीं छापे गये, संक्षेपार्थ, कई छोड़ दिये गये, और वह वाक्य निकल गया जिस का स्थल अंक १-३-६ ठीक था, पर अंक रह गया, केवल अंकों का गड़बड़ हो गया, युक्तियों में कोई भ्रम नहीं हुआ। इस जरा सी बात

पर इतना आटोप बाधना 'अत्यन्त अशुद्ध है' इत्यादि कहना, मुख्य आशय पर ध्यान न देना, यह शिष्टसम्मत वाद का प्रकार नहीं है। क्या यज्ञ करना पाप है नाम की पुस्तिका में जो मेरे ऊपर यह दोषारोप किया गया है कि, कुमारिल के वाक्यों के पूर्व और उत्तर पक्षों में व्यत्यास कर दिया है, यह दोषारोप नितान्त मिथ्या और भ्रमपूर्ण है, मूल ग्रन्थ को जाच कर कोई भी सुज्ञ पाठक देख सकता है। मानव आप भ्रातृ के पृ० ४४०-४४३ पर, कुमारिलवाद की समीक्षा देखिये। मनु के भाष्यकार मेघातिथि ने अनेकविध स्मृतियों की अमान्यता दिखाया है। कुमारिल ने, अनेक स्थलों पर, शाबर भाष्य का घोर प्रतिवाद किया है।

यहां, यह लिख देना आवश्यक है कि अको की भूल, छपने में मेरी ('भगवान्दास') की असावधानी से ही हुई। इतना और भी लिख देना उचित होगा कि, अन्य शास्त्रों और शास्त्रियों वा शास्त्रवादियों के अनन्त परस्पर विवाद का कहना ही क्या है, स्वयं वेदों के विषय में बड़े बड़े मतभेद और विवाद हैं यथा यह कि द्राष्टाण—भाग को वेद मानना या नहीं मानना। ऐसी अवस्था में 'बुद्धि' की शरण न ली जाय तो किस की ली जाय ? शास्त्रवादियों में ही जब परस्पर विवाद, ऐसे विषयों पर, होते हैं, तब दोनों विरुद्ध पक्षों के 'शास्त्रवादी' अपने अपने शास्त्र माने हुए ग्रन्थों का प्रमाण देते हुए अपनी अपनी बुद्धि से ही काम लेते हैं—यह प्रत्यक्ष है। प्रमाणों में अंधकार है, यह भी 'शास्त्रवादी' मानते ही हैं।

सत्त्ववातिक कार ने जो यह लिखा कि कर्मकांडी लोग व्यर्थ ही, स्वार्थ-वश, कर्मों का विस्तार करते हैं, इस के विषय में यह लिखना प्रसन्न प्राप्त है कि, मेरे एक मित्र के पास, काशी के सतकुटी यज्ञ के दिनों में ही, एक अच्छे विद्वान्, व्याकरण और धर्मशास्त्र के पंडित, आये, और उन्होंने ने कहा कि—'भगवान्दास जी ने जो पुस्तिका में लिखा सो ठीक ही है, पर हम लोग क्या करें सब को अध्यापकी की या और वृत्ति मिलती नहीं, बे-रोजगार आदमी इस प्रकार के यज्ञों से जीविका का साधन न करें तो काम कैसे चले ?'। यह विद्वान् सच्ची तर्कपथ में सज्जन थे, और उन की वरुण क्या से बिच को दुस्त और सहानुभूति न होगी ?

पर दिवारने की बात यह है कि, ऐसी बेरोजगारी तो समग्र देश में व्याप्त हो रही है, लाखों युवा, एक ही 'वर्ग' के और संस्कृत पढ़े ही नहीं, बल्कि सभी 'वर्गों' के और अंग्रेजी पढ़े एफ० ए०, बी० ए०, बी० एस् सी, एम० एस् सी, बी० कॉम, बी० ई०, बी० फिल, डी० पी० एच, आदि तरह तरह की डिग्रियाँ पाये हुए, रोजगार की खोज में भटक रहे हैं, और बड़े बड़े बलेस उठा रहे हैं। इस देश-व्यापी प्रवेश का निवारण, दो चार, या दस बीस, या सौ दो सौ पाच सौ भी, ऐसे होम हवनो यज्ञों से भला कभी हो सकता है ? इस का स्थायी निवारण, सब चाल के मनुष्यों के लिये, उन की प्रकृतियों के उपयुक्त, काम-दाम-आराम का साधन तो, 'स्वभावेन गुण', गुणेन कर्म, 'कर्मणा वर्ण', वयसा आश्रम' की नीवी पर, व्यापक समाज-व्यवस्था हो से हो सकता है। इस विषय का विस्तार, मेरे संकलित 'मानव-धर्म-सार', और इतिरारमण जी के 'मानव-आर्प-माध्य' में देखिये।

१०—उत्त सज्जन के दो सहायक समर्थक सज्जनों ने दो छपे लेखों में लिखा है कि "स्वतन्त्र बुद्धि का अनुगामी तो वानर है"।

उत्तर—कई प्रकार के उत्तर मन में उठते हैं; किस को किस की लिखू ? पुस्तिका में लिख चुका हूँ, 'हिन्दुओं' की जनता को अन्य लोग 'भेडी-बसान', 'मेची-प्रपात-व्यस परम्परा', कहते हैं; भेड को स्वतन्त्र बुद्धि नहीं, होशियार चतुर मनुष्य उस को दूहते भी हैं, उस के रोम भी लेते हैं, उस को मार कर उस का मांस भी खा जाते हैं, और उस के जमड़े से भी काम लेते हैं, 'हिन्दुओं' की, कई सत्ताधियों से यह दशा हो रही है, पर भेड में भी एक गुण है, जो भी 'हिन्दुओं' में नहीं है; वे आपस में दुराव बराबर नहीं करतीं, परस्पर लड़ती नहीं, 'हिन्दुओं' में ढाई तीन हजार परस्पर त्रिस्तुवाण कल्याणमान 'जाति-उप-जाति-उपोपजाति-उपोपोपजाति' हो गई है—जिसी से इन की सपटा का नाश होकर नष्ट-पान हो रहा है।

रही 'वानर' की कथा। वा, शिव-महिम-स्तुति में जो लिखा है, "शिवेयः श्रीहस्तो न चक्षु परतया प्रमुषिय", परम शिव परमात्मा की,

प्रभु की, "धिय.", बुद्धिया, 'न परतत्र', परतत्र नहीं, अपि तु परम 'स्वतत्र' है—इस स्वतंत्रता को क्या 'वानरता' समझना चाहिये ? बाज्र काल 'धुरधर' शास्त्री-पंडित जन, अपने को 'सर्वतन्त्रस्वतत्र' पदवी से विनू-धित करते हैं, (विद्याऽरण्य, विद्याऽर्थं विद्यासागर, तत्तच्छास्त्र-शिरोमणि, सार्वभौम, चक्रवर्ती, योग-व्याघ्र, वेदान्त-केसरी, तर्क-पञ्चानन आदि के अतिरिक्त, सिवा), तो यहां 'स्वतन्त्र' से क्या समझा जाय, सर्व-तत्र-वानर ? और भी, गीता में जा उपदेश दिया, "उद्धरेद् आत्मनाऽत्मानं" इत्यादि, और मनुस्मृति में "आत्मेव देवता सर्वा, सर्व-मात्मन्यवस्थित" इत्यादि, यह सब स्वतंत्रता का उपदेश है या परतत्रता का ? यहां तक कह दिया है कि "सर्वं परवशं दुःखं, सर्वमात्मवशं सुखं"। और भी, 'वानरो' में भी जैसा मनुष्यो में, प्रकृति का, स्वभाव का, गुणों का, भेद होता है, भ्रातृदारद्वारी वाली होना अच्छा नहीं, पर 'हनुमान् जी' के एक रोम के गुणों की छाया भी अपने ऊपर पड़ जाता कोन नहीं चाहेगा ? वास्मीकि रामायण के चरितनायक यदि राम जी हैं, तो उपनायक हनुमान् जी ही हैं, तुलसीदास जी ने काशी में 'सकटमोचन' हनुमान् जी के मंदिर की स्थापना की, (जहां तक मुझे विदित है) राम जी के मंदिर की नहीं ।

स्यात् समालोचक अधिप्रेषक सज्जन भी, इन 'सकट-मोचन हनुमान् जी' की, अथवा हनुमान् घाट पर स्थित हनुमान्-वानर और सुग्रीव-वानर-राज जी की मूर्तिया के दर्शन के लिये यदा-कदा जाते हों, काशीनिवासी, हजारों की संख्या में, मंगल के दिन, जाते हैं ।

हनुमान जी के शौर्य, वीर्य, धैर्य, पराक्रम, अविचालनीय स्थिरतम दृढ़तम राम-भक्ती, 'सकलगुणनिधानता', 'दनुजवनकृत्तानुता' 'वरिष्ठबुद्धिना', और सर्वोपरि (निरह्वारता की परा काष्ठा) स्वकीय 'अतुलित' बलघामता की सदा विस्मृति, ऐसी कि दूसरा के कहने पर ही उन को यह स्मरण होता था कि मुझ में यह बल है और यह कार्य कर सकता हूँ जो दूसरा से असाध्य है—मैं तो हनुमान् जी के गुणों का (उन की वापाण मूर्ति का नहीं) हृदय से पूजक हूँ। हनुमान् जी के लिये, प्राचीन कविगो ने

‘बुद्धिमता वरिष्ठ’ का विशेषण कहा है (‘शास्त्रवता’ नहीं), इस पर ध्यान दीजिये । पुराणों में लिखा है कि कल्पव्यापी अखण्ड ब्रह्मचर्य के कारण, हनुमान् जी का जीव, अगले कल्प में ‘ब्रह्मा’ होगा, एवं ‘बलि-रिन्द्रो भविष्यति’, इत्यादि, यह सब ‘पुराण गुह्य’ है, इन के रहस्यों को भारत के धर्माधिकारी लोग मूल गये हैं, मूर्तियों में ही जनता को और अपन को भरमाते रहते हैं ।

लिखने का तो अंत नहीं, हजारों, स्यात् लाखों, बरों से मनुष्य लिखते आ रहे हैं, इस लिये इस लेख का अब समाप्त करना चाहिए । हनुमान् जी की, और उन के परमभक्तिभाजन मर्यादा-गुरुप आदर्य मानव राम जी की, स्तुति और प्रार्थना से, लेख का अन्त करता हूँ—

मनोजव मास्तुत्यवेग, जितेन्द्रिय, बुद्धिमता वरिष्ठ,
वातात्मज वानरपूयमुख्य, श्रीरामदूत शरण प्रपद्ये ।
त्यक्त्वा सुदुस्त्यज-सुरेक्षित राज्य लक्ष्मीं
धर्मिष्ठ ! आर्यवचनाद् यद् अगाद् अरण्य,
भूत्यातिह, प्रणतपाल !, भवाधिपोत,
वन्दे, महापुरुष !, ते चरणारविन्द ।

ॐ यो देवानां प्रभवश्च उद्भवश्च,
विश्वामिषा, रुद्रो, महर्षि,
हिरण्यगर्भं जनयामास पूर्वं,
स नो युद्ध्या शुभया सयुनक्तु । ॐ

ॐ सर्वं स्तारतु दुर्गाणि, सर्वो भद्राणि पश्यतु,
सर्वं सद्बुद्धिमाप्नोतु, सर्वं सर्वत्र नन्दतु । ॐ